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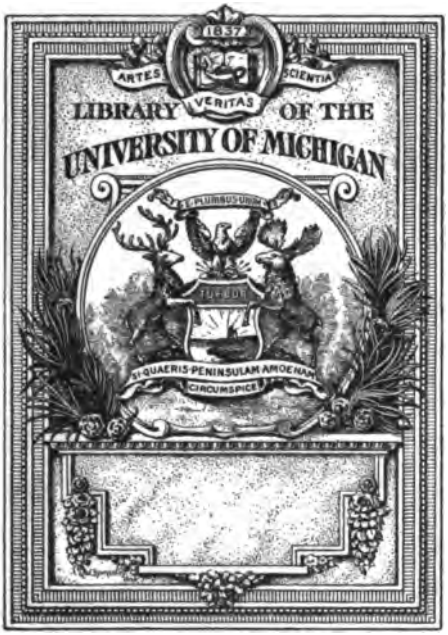

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THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE.

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VOLUME I.

EDITED BY

REV. CHARLES LOWE.

BOSTON:
LEONARD C. BOWLES.
1874.

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UNITARIAN REVIEW

AND

RELIGIOUS MAGAZINE.

VOL. I. MARCH, 1874. No. 1.

EDITOR'S PROSPECTUS.

IN assuming the management of this Review our first words are due to the subscribers of the Religious Magazine, some of whom have been its patrons for nearly thirty years, and who may naturally experience at first a feeling of regret at so marked a change as has been effected in its character and name.

They will, however, consider that after all it is hardly more than the complete realization of a purpose which has been gradually and half unconsciously developing itself in obedience to the demand which has of late years, in the absence of any distinctively theological Unitarian review, more and more persistently claimed that this should serve in its place so far as its scope would permit. The time had come when it was evident that something more was required, and measures were actually on foot for the establishment of a separate Review. Under these circumstances, on consultation with many friends of the Magazine, and with others whose judgment commands respect, it was decided that the interests of the cause could be better served by merging the energies of the Magazine and those that might be

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developed by a new Review into one vigorous enterprise, than by attempting to support both.

But we desire to say, that it will be our aim to make the Unitarian Review no unworthy successor of the Religious Magazine, as a helpful family religious journal; we propose to retain many of the familiar features of the Magazine, and shall endeavor to keep them to the standard of their former excellence.

We shall usually offer in each number one Sermon. And in regard to this we wish to make a suggestion to those who may present to us sermons for publication, namely, that they shall be selected not so much with reference to their intellectual excellence, — at any rate not because of their value as discussions of points in Theology or Philosophy. Such discussions we should prefer to have in the form of carefully prepared Articles. In the Sermons we should rather look for the most effective presentations of religious truth and religious appeal, in the various methods in which different preachers excel; so that in this department we may have a collection of noteworthy specimens of the modern Christian Pulpit.

Our more especial efforts will, however, be directed to the end of making this a thoroughly able *Theological Review*, that shall represent the best learning and culture of our time as applied to the questions of Christian theology.

It is our conviction, that there is no more important service than that which is rendered by the religious thinkers of our day, who are giving public expression to their thoughts upon the great topics which are so generally discussed, but which the great mass of the people have not the leisure or the capacity profoundly to consider, and on which consequently such crudeness and error commonly prevail. The reading public will gladly welcome and recognize the worth of any arguments that deserve such recognition, and it is our hope that this Review may win such a measure of confidence as on the one hand to be adopted by our ripest thinkers for a medium of communication — and on the other to be consulted by those who seek help towards the intelligent solution of the problems of theology and philosophy and social life.

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Whether or not our expectation is to be realized, will depend chiefly on the amount of co-operation we receive from those on whose ability as writers we must depend to make the Review valuable and attractive. And this leads us to anticipate one possible difficulty in the way of securing the highest quality of scholarly contributions, namely, the fact that some may object to sending such carefully prepared articles to a periodical which, after all, does not claim to be *exclusively* a Theological or Philosophical Journal. In answer to this we can point to instances enough in the history of literature to prove that, in a little while, the literary instinct of the time will discover excellence, whatever be the place where it is habitually to be found. The most remarkable Essays written during the present century were contributed by St. Beuve, under the title of "Monday's Chat," to the columns of a daily newspaper in Paris. It was not long before that Monday Morning paper was sought by all who wished to see the best discussion of topics pertaining to Literature or art or philosophy, — and they would have sought them in whatever publication St. Beuve might have chosen for his mouth-piece. A few years ago the enterprising publisher of what had been regarded one of the most superficial of weekly story-papers was sagacious enough to engage Edward Everett to contribute a series of such articles as this accomplished scholar and orator might be willing to prepare; and, in spite of the previous prejudice, the papers containing these articles were bought and read, throughout the country, by a class of persons who had never looked into the periodical before. We hope that in our case there will be no such actual prejudice to overcome, but we have mentioned an extreme illustration, in order to emphasize our conviction that the somewhat miscellaneous character of our Review need not impair its fitness as a place for the very highest class of theological and philosophical writing, such as we shall use our best efforts to secure for the portion of each number that is devoted to this department. If we can once establish a reasonable assurance that every number will contain one or more articles that every thinker will want to read, we believe those who look for such will not be deterred from seeking and recognizing it by the fact that the rest of the space is given to articles — not we hope unworthy of being associated with them, but of a different character and aim.

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As to the Theological position of the Review, it will aim to carry out the thoroughly liberal principle which has characterized the Unitarian body, and which we believe to be the most helpful to the investigation and promulgation of the Truth. It will be, however, decidedly and unequivocably on the Christian basis; and it will aim at building up rather than pulling down the structure of Christian faith. We shall not consider ourselves bound by our principle of liberality to publish crude doubts and theories merely because they are sincere; for these steps in the progress of an individual mind, however necessary and however deserving of respect, are not so much likely to afford help to others who may be in a similar condition, as they are to unsettle those who have not experienced it. But, within the limits of Christian belief, we shall encourage honest inquiry and the honest expression of any *matured* conviction.

We shall also make it a prominent purpose to promote an acquaintance with the various activities of the Unitarian denomination, and to stimulate an interest in its work and its opportunities, — in regard to this we shall speak more at length in another part of the present number of the Review.

We will only add that we hope to keep ourselves alive to all the present interests of our time, believing that matters pertaining to social life and progress may fitly demand a prominent place in a Journal that tries to serve as the representative of a religious body.

In our treatment of these subjects we shall endeavor on the one hand not to be withheld by any excessive regard for old ways, and on the other not to be carried away by the enthusiasm of too earnest hopes of change.

These are only the general features of our plan, such as it seemed necessary that we should present in asking for attention and support. We hope to receive such aid as will enable us to make the Review helpful in the various directions in which it will seek to serve.

CHARLES LOWE.

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MYSTICISM.

HERBERT SPENCER has affirmed that the one essential principle of religion is the sense of mystery. We have about us the visible world of things. Each of these things stands in definite relations with the things about it. These relations we can understand; or at least we can put them into formulas which seem clear to the understanding. But we feel that behind these visible things and these finite relations there is a something which we cannot see, which we cannot put into formulas, and which, thus, we cannot even pretend to understand. This unknowable something is a power present in all things, manifesting itself in all things, the life of all things; but though it is always manifesting itself, it can never make itself known; though so near us, it can never be grasped. It remains ever the infinite, the unknown. The consciousness of the reality of this unknowable power is, according to Spencer, the element peculiar to all religions, the only element that may properly be called religious.

The definition of religion, as given by Herbert Spencer, tells only half the story. There is another element which is essential to religion and which is common to all religions. There is light in religion as well as darkness. If God dwells in the darkness He dwells also in the light, and the darkness and the light are alike filled with His presence. I refer, however, at this time to the position of Herbert Spencer, not to criticize it, not to attempt to supply its deficiency, but to recognize its real though partial truth. The sense of mystery is not the only element of religion, but it is an essential element of it; an element too much lost sight of in these days of brilliant, though largely superficial thought. The religious world owes a debt of gratitude to Herbert Spencer for bringing back to its consciousness so forcibly the great fact of this essential principle of mystery. We are apt to forget that much as we need to know, just so much do we need to feel the presence of the unknowable. We are apt to look upon the mountain of truth only as a ledge to be quarried. We are so busied with our machinery of one sort and another for drilling and blow-

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ing, for raising and shaping and carrying, so pleased with the smoothly hammered blocks which attest our labor and our skill, that we forget to look up at the sublime vastness of the mountain, at its precipitous sides, at the clouds which veil forever its snowy and inaccessible summit. And yet the mountain in its wholeness may be more helpful to us than in its fragments. All the architecture in which these fragments may be embodied are puny in comparison with it. All the physical luxury to which they may minister is as nothing compared with the vigor which the sense of its sublimity may bring to the spirit. So, also, our square-hewn truths, however fair, however wonderful, are as nothing to the infinitude of truth. The spirit of man needs to feel its strength. It is well that among the finite things about it, it should feel strong, proud and defiant; that it should come to the world as a conqueror to his realm; but it is well also that it should feel the presence of a mightier than it. There are minds to which the sense even of the sublimities of earth would be a salvation. Nowhere does the spirit show its greatness more than in the sense of awe, in the presence of the infinitudes of life and thought, and nowhere does it gain greater strength than in such contemplation. Religion has at all times, and among all nations, recognized this element of the unknowable. "They best know Thee who confess that they do not know Thee," cried the Hindoo; "Canst thou know the Almighty to perfection?" exclaimed the Hebrew. And thus, wherever there has been a religion worthy of the name, there has been this solemn gladness, this bowed exaltation, this mighty helplessness, this blending of the deepest and loftiest of man's nature, which comes from the sense of knowing that which passes knowledge.

While religion has thus openly and triumphantly recognized the element of mystery as essential to its existence, it has, I believe, covertly, recognized the same thing in its ceremonies and creeds. I cannot understand how else many of these extravagant and sometimes even absurd forms and formulas should have taken such a hold upon the hearts of men. Take, for instance, some of the peculiarities of the Roman Catholic service. It seems sometimes absurd to see an ignorant worshipper taking part in a service conducted in a language which he cannot understand. A poor Irish

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girl, for instance, worships through the Latin tongue. At least, however, she feels herself in the presence of a mystery behind which is the Divine; and if we take even the loftiest terms that we use in our English prayers, with realistic literalness, if we regard them as simply and wholly true, perhaps our worship may be more imperfect than hers. A divinity that could be wrapt in any terms however fair and sweet would be a living divinity no longer. So also the dimness of the Mediæval church, its wondrous music with its heights of joy and abysmal depths of sorrow, its architecture with its soaring arches and its gloomy crypts, all combined to force home this sense of mystery upon the soul. The creeds of the Mediæval church bringing together opposites in the same breath, setting at defiance the most fundamental laws of thought and reason, at least brought men into the presence of the unknown, and were doubtless helpful in this respect. I have spoken thus of the Mediæval church, but all religons have had their mysteries. The mysteries of the Greek must have brought a healthful spirit of awe and reverence into the midst of much that was superficial and frivolous in the Greek culture.

It would be interesting to consider the nature and the limit of this element of mystery that underlies all religion, to examine the forms under which it confronts us, and the light that comes to us through and around them. It would be interesting to consider the mystery that waits upon the finite soul, by reason of its very finiteness, when it strives to comprehend the infinite; or to examine that mystery which meets us under every form of thought when we strive to reconcile the freedom of man with inevitable and invariable law, or with the all-embracing providence of God; or it would be interesting to drop our plummets farther than sight could reach, down into the dark depths of the mystery of suffering and sin.

My object in this essay is, however, to consider one form of this mystery which underlies all others, and which, so far as the solutions is possible, gives the only hint towards the solution of any of them. I mean that form of mystery which is involved in what is called mysticism.

The word mysticism is often used in a very vague manner. At first it is probable that it had no very definite signification, except as it referred to whatever was connected with mystery in general,

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or with the so-called mysteries of religion in particular. But as the nature of this mystery and of these mysteries became more apparent, as the vital element of all began to manifest itself more distinctly from amid the hulls that enveloped it, the words mystic and mysticism assumed a very definite meaning; and this meaning, in spite of much vague and careless use, still belongs to them. The word mysticism, whenever properly used, refers to the fact that all lives, however distinct they may appear, however varied may be their conditions and their ends, are at heart one; that they are the manifestations of a common element; that they all open into this common element and thus into one another. Merely philosophical mysticism calls this common element by one name or another according to the nature of the system. Religious mysticism finds this common element in the life of God. Mysticism then is the recognition of the universal element in all individual forms; religious mysticism finds everywhere the presence and power of the divine life.

Mysticism is so foreign to much of our modern habit of thinking; it is so foreign to our habits of life; it is so foreign to that hard individualism which both our thinking and our living tend to nourish, that it may not be easy for all to enter into the spirit of it, or even to comprehend its meaning. Moreover the word has been associated with so much that is extravagant and absurd that it has somewhat fallen into disrepute. Those, most often, have been known as mystics in whom mysticism has run riot. But in spite of modern atomism and individualism, in spite of former extravagance and fanaticism, mysticism expresses the profoundest fact of our being. All the greatest thinkers and seers of the world have been more or less imbued with it. Modern creed makers and creed holders may disown it; but the religious founders, those on whose mighty foundations the creed makers rear their shapeless and unsubstantial fabrics, wrought from the intuition and the inspiration of the mystical view of life.

However distinct our little individual lives may seem, these mighty thinkers and seers have perceived that they had a common root and a common substance. Within and beneath all existences there is the being from which all spring and in which they all exist. We ask the leaf, Are you complete in yourself? and the leaf

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answers, No, my life is in the branches. We ask the branch, and the branch answers, No, my life is in the trunk. We ask the trunk, and it answers, No, my life is in the root. We ask the root, and it answers, No, my life is in the trunk and the branches and the leaves; keep the branches stripped of leaves and I shall die. So is it with the great tree of being. Nothing is completely and merely individual. All are expressions, higher and lower, of a common life.

Illustrations of this fact may be found in the comparatively superficial relations of life in those realms which seem intermediate between the body and the mind. The relations of which I here speak are those which connect one life with another. They show a relation which is deeper than any that the senses can account for, and thus manifest a direct communication between one life and another. We see this in the great pulses of feeling which thrill through communities and assemblies. On a large scale we see it in the frenzy of a nation, a state of things which has found its most striking exemplification in the history of France; on a smaller scale we see it in the enthusiasm or excitement of any crowd. There are occasions in which the calmest and most balanced mind is drawn into the common whirl and tumult of feeling, not form anything that has been said or done, but because the depths of the spirit are stirred by the mighty movements in the life about it. Such a common movement may be found, for instance, in the enthusiasm of the camp-meeting, which becomes filled with a common terror or a common fervor; and in the rout of some great army when a strange and inexeplicable panic spreads from heart to heart. Such mighty stirrings of the common life suggest to us the movements of the sea. The fury of the waves is felt in every cove and inlet, however sheltered, that has a communication open with the ocean. When a great tidal wave sweeps over the sea the whole line of coast feels its power, and all the rivers that pour into it heave and swell with its influx. So do lives thrill and stir with the convulsions of the common life about them.

We find examples of this direct relation between life and life in individuals as well as in masses. There are spiritual harmonies and discords from which result much of the happiness or unhappiness of life.

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There are individuals who possess what is called magnetism. They attract or move or govern, we can hardly tell why. We can see that this is not mere association with the past history of such persons, that the effect does not arise merely because it is expected to arise, by the fact that animals are frequently affected in a similar way. They become submissive to one whose nature possesses this element; they wait upon his movements, they seem to live for him.

We see further illustrations of this inner relation between life and life in the communication that seems sometimes to flow from one life to another, in the case of friends closely bound together. Especially does this occur in the case of the death of one. Cases of this kind are so common that the German language has set apart a word to stand for this sort of communication. Sometimes the living friend appears to see the form of the one who has just died, sometimes the effect is less striking though not less real. This sort of connection between one life and another reaches its climax in what is known as animal magnetism. In this the independent will and consciousness of the one is entirely given up. The whole nature is taken possession of by another. The will, the thought, the emotions and the sensations of the one depend upon the will of the other. In the same category stand the phenomena of spiritualism. Whatever view we may take of the reality of the claims to spiritual manifestations, this at least would appear to be true, that the life of the medium is invaded by some external personality, whether this external personality be that of an embodied or disembodied spirit.

One of the strangest, we might even say the most inexplicable exhibitions of this hidden interlacing of life with its surroundings, is found in that foreshadowing which is sometimes felt of the future. This yields itself to our comprehension far less than the other phenomena to which I have referred, because it appears to regard the future as already existing, at least as fixed. Perhaps we may find an example of this in the history of our martyred president, Abraham Lincoln. In Lamon's Life of Lincoln, a book which with all its faults is one of almost unparalleled interest, showing as it does, in all its details, the growth of one of the noblest, purest, and strongest natures of which we have record, out of circumstances which would seem to render such

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a development impossible, — in this marvellous story of a true life, we are told that for years Lincoln was haunted by an impression that he was set apart for the execution of some great work, and that he should fall in the accomplishment of it. This impression cast a shadow over his life which he could not shake off. Of course this impression may have been the result of his ambition united with his temperament. But when we consider on the one side the morbid and somewhat abnormal elements of his nature; and, on the other, the exceptional work to which he was summoned and the no less exceptional end which was to befall it, it does not seem strange that this nature should have felt some foregleams of the glory and some foreshadowings of the gloom. When I think of this strong and patient, this tender and heroic soul, pressing on its serene course, unsoiled by pollution, never misled by the sophistries of legal chicanery or political corruption, never led a step beyond the true path by its mighty ambition, never sinking beneath its burdens, never shrinking from peril, seeing ever before it vaguely in the darkness alike the glory and the terror, it seems to me one of the sublimest figures of history.

Of course I know that the whole class of facts to which I have referred are denied by some; of course, too, any individual case may be doubtful; yet I believe that this class of phenomena is accepted by the unprejudiced among thinking men, by those who do not let theory exclude fact.

The class of facts to which I have referred stand in a somewhat superficial relation to our theme, to which however they may well serve to introduce us. I have tarried among these outlying facts so long, because there are some to whom an introduction to the theme, the being brought into its sphere, so as to feel the reality and the power of it, is more difficult and important than the elaboration of it.

Deeper than that class of facts to which I have alluded, lies the sense of sympathy with the lives and actions of others, however far we may be from the ability to reproduce them. This relation Emerson has happily expressed in the opening paragraph of his essay on history. Though the words are fortunately familiar, they are so apt to our present needs that I will quote them: "There is one mind, common to all individual men. Every man is an inlet

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to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent."

Somewhat similar to this is the sympathy that we feel with nature. The sense of beauty is at heart a sense of companionship. We recognize in the nature about us a life which is kindred to our own. We rejoice to be wrapped in by this infinite life of nature. The early peoples have loved to speak of the earth as their mother. From this feeling of relationship comes the sympathy which we have with the outward world. Sometimes nature reflects our mood. She is glad or sorrowful according as we are glad or sorrowful. Sometimes she takes us up into her lofty moods. Our spirits grow strong with her strength, tender with her tenderness, calm with her calmness. Whatever form the effect may take it springs from our sense of unity with the life about us.

Still deeper lies the metaphysical and religious sense of the unity of all being. This is the principle that our modern science fancies it has discovered while really it is the principle upon which science itself rests, and of which the scientific formulas in regard to the uniformity of law form only a partial expression. It is a principle that the thought of man has always taken for granted, and which finds its complete expression alike in Greece and India, countries the types and habits of whose thought are so largely antithetical to one another. Philosophy takes it for granted. The religious element is not essential to it. Schopenhauer is as thorough a mystic as Madame Guyon. Indeed, some of the fairest thoughts of Madame Guyon have been transplanted by Schopenhauer to the uncongenial soil of his system, where amid the darkness and the chill they seem scarcely less at home than beneath the warm and sunny heavens that before similed about them. It is indeed difficult to draw the exact line where metaphysical passes into religious mysticism. Men may differ, for instance, as to the side of the line on which Spinoza stands, or even in regard to the location of much Hindoo thought, — may doubt as to whether it shall be called metaphysical or religious. It is, how-

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ever, in the sphere of religion that mysticism reaches its fairest growth. The oriental religions have given themselves up most thoroughly to this principle. Indeed, it is this that characterizes the central period in the history of the Brahmins, while it is powerfully manifested both in the earlier and later periods of this history. It finds its perfect expression in this Hindoo prayer, "Thou art the sacrifice, the prayer of oblation; the sovereign of all creatures; Thou art all that is to be known or to be unknown; O universal soul, the whole world consists of thee." Among the Sufis, whose type of religion is a reaction against the hard superficialness of Mohammedanism, mysticism has found its most picturesque and poetical expression. They tell us, for instance, that a saint knocked at the door of Paradise. Who is there? asked the Lord. It is I, answered the saint. But the gate remained fast closed against him. Again he drew near and knocked, and when the Lord asked, as before, Who is there? the saint, grown wiser, answered, Lord, it is Thou; and the gates of Paradise flew open to grant him prompt admittance.

But though this principle is associated in our minds rather with the religions that I have named than with Christianity, yet in Christianity it is no less truly present. In Him we live, and move, and have our being, cried the clear-headed, active Paul, no less a mystic than the contemplative John. All through the Christian history have arisen souls as purely mystical in feeling and in thought as any to be found under warmer skies. Their type of religion was exceptional in Christianity only in its degree. The pious Fenelon could justify his mystical piety by unanswerable arguments drawn from the church fathers. Indeed, no religion that has any soul to it can avoid the touch of mysticism. It is the very life of religion. Men may talk of an external creation, may shut up each soul to a sharp and separate individuality, may set off the infinite over against the finite, forgetting that thereby they have two finites and no infinite. But then comes the doctrine of the Holy Spirit, which is that of the very indwelling of God in the soul, and all these finely drawn lines disappear, the hard distinctions become fluid; men become partakers of the divine life, and God is all and in all. Our tenderest hymns are full of a beautiful

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mysticism. Thus we sing with Furness, — in what I am sometimes tempted to call the sweetest of hymns, —

"What is it? and whither, whence,
This unsleeping, secret sense,
Longing for its rest and food
In some hidden, unknown good?

"'Tis the soul — mysterious name;
Him it seeks from whom it came:
While I muse I feel the fire
Burning on and mounting higher.

"Onward, upward to thy throne,
O thou Infinite, Unknown!
Still it presseth, till it see
Thee in all, and all in Thee."

Mysticism is Protean in its shapes. It possesses the key to all forms and all creeds. The smallest cell opens into God's infinitude. The harshest dogmas assume a tenderness, the most varied rites a meaning for it. The mystic can take the sacred wafer on his lips finding in it the real presence of God, for is not God in all things? He can affirm the absolute divinity of Christ, for is not all life divine, the highest and fullest the most divine? He can affirm the dogma of the Trinity, for does not this furnish the formula that includes all the deep and vast relations of the universe? On the other hand, the mystic, for like reasons, may disown all forms and cast off all creeds. Out of such mysticism, pure and tender, sprang the sect of the friends. He may justify to himself at least the most extreme and solitary individualism; for am not I, the soul may ask, one of the manifestations of the eternal mind? If I have access to the eternal mind what do I need of other help and guidance?

Not only does mysticism thus hold in solution the forms of religion; it brings to the mysteries of religion a solution, so far as any solution is possible. At least it absorbs all other mysteries into itself.

Nothing has taxed the thought of men more than the relation between God's sovereignty and man's free will. If man is free how is it possible that the will of God should be absolute in the

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moral no less than in the physical world. But if the life of man is born out of the life of God, if so far as man truly lives he lives in God and God lives in him, then when man comes to himself, when he lives his true life, his will is one with the will of God. The will of God does not act upon him from without, subduing him by external force. It acts from within. It is indeed his own truest life.

Sin is the blackest mystery of the universe. We cannot understand how it should have a place in the universe of God. Mysticism teaches us that there is but one life, and that is the divine life. Sin is the absence of this life. It thus is death. If we should mark the presence of this life by light, the perfect man would be wholly luminous, showing that every part is living; the worst man would be seen to have only a few intermittent sparks of brightness at the heart of his being. Sin is nothing but the absence of life, and that is the absence of everything. With all its parade of pride and pomp, sin is thus seen in its nothingness. The leaf, as we have seen, has its life only in the tree. When in the autumn it begins to loosen its hold upon the tree, it puts on the greatest appearance of glory. Its gold and its purple fill the earth with splendor. We rejoice in the beauty, but we rejoice with a sense of sadness in our hearts, for we know that what we see is the pomp and glory of death. Such is the splendor that springs from the pride and selfishness of the world. The true man may, in his humility, confront them with calm confidence. They also spring from the separation of the individual from the universal life. They also are the flaunting glories of death.

So also does mysticism help to answer the great question as to the possibility of knowing anything of God. Some thinkers, as we have seen, love to resolve the thought of God into that of an unknown force. But if this power lives in us, if it thinks in us, how shall we not have some revelation of it in ourselves? Indeed why should we not know more of it than of anything besides. If in religion, then, we find the darkest mystery, in it we find also the clearest light. We may doubt wholly in regard to the nature and even the reality of the things which we see merely from the outside; but of that life that lives in us, that is the life of our life, how can we wholly doubt,

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Thus does mysticism have the central, the supreme place in the religious thought and life; but owing to this very supremacy it is beset with perils. From this source of life and strength and knowledge may spring the blackest errors, the most fantastic delusions.

The fundamental errors which have too often marred the beauty of mysticism, and which have made the very word so often a reproach are, in the first place, the belief, natural enough in theory, that if the true life be life in God, then to reach this true life in its fullness the individual life must be given up. The life must flow backward and downward to become one with its source. Thus in all nations men have sought to find God by giving up all relation with the world, by shutting up the avenues of sense, by giving up feeling and thought. Thus the Hindoo mystic sits with his eyes fixed upon a single point, with measured or suspended breath, so far as possible with no emotion in his heart and no thought in his brain, seeking thus, by entering into perfect inanity, to become one with God. Christian mystics have resorted to like measures, and marked out all the steps that lead to the state which is at once the absence and the fullness of life. They have not seen that this fullness which they seek is emptiness. The being they would share is the negation of being. By this process they do not become God, they become nothing. It is as if the bud, knowing that its life is in the life of the parent tree, should seek to become one with the tree by withering and shrinking, and letting its life ebb back into the common life. Seeing it, we should not say, Behold how this bud has become one with the tree; we should say, The bud is dead.

Errors, in the second place, somewhat different from the one I have named, grow out of a less extreme application of the same theory. Instead of giving up the life of thought and feeling, the mystic gives up the control of thought and feeling. Whatever comes to him, apparently, from the depths of his own consciousness, he takes it for granted comes from God. The exercise of reason, of thought, reference to the results of other minds, would mar the freedom of the revelation of God. The favorite motto of the mystic, which may be applied to both forms that I have named, is this: When man sleeps, God wakes.

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He considers himself one of the beloved of God to whom he giveth in their sleep. But when men sleep, answers Hegel, they dream. Hence in the writings of so many mystics we have by the side of thoughts whose depth and beauty thrill us with an inspiration of fresh life, conceits the most fantastic and absurd, multiplied till the reading becomes a weariness and a disgust. Such men think that by this falling back into the heart of things they can understand all the phenomena of time and eternity; some even have believed that their life could thus become so blended with the common life that they could control the course of things by a word. Thus we have growing out of a grand and fundamental truth all the extravagances of Theosophy and Theurgy. In a more superficial and modern view we have abnormal states of the nervous system, or of the bodily life, prized more highly than the normal. The state of the mesmeric or other trance is considered by some higher than the state of consciousness. Such do not realize that this is a falling back and down, a losing of the real individual life in the indistinguishable mass of being. The individual ceases to be a person and becomes a thing acted upon by wills and forces outside of itself. I do not say that such a process may not, like that of sleep, be sometimes useful. It may bring to light facts in our nature otherwise unknowable. Like sleep, however, it is not an exaltation, but a lowering of the nature.

If the life of man is born out of the life of God, if the divine life is to flow into and fill out the human life, then the channels for its entrance are those which God himself has created; and the most normal life is the life which is most filled with his presence. Very refreshing after the distorted theories which we have been considering sounds the cry of John, "God is love, and he that dwelleth in love dwelleth in God, and God in him;" and that of Paul, "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith." This is the true mysticism. It is the true identification of the human with the divine. The bud is most full of the life of the tree when it swells and bursts into the leaf or the flower. So man is most full of the life of God when his natural powers are most fully developed. Not when he sleeps but when he is most awake can he best see God. The form of mysticism we first considered cries that God is; it does

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not say what he is. It gives us the copula without the predicate. The soul gives up also its predicates and sinks back into empty abstraction to find him. The true mysticism adds the predicate. It tells what God is. God is love, and he that would live in God must not fall back but press forward. He will find Him, not in emptiness but in fullness. The life of God visits the soul as the life of nature pours itself into the tree, not to bring into it anything strange, but to fill out that which is natural to it. The fruit of the spirit is love, and joy, and peace, the simple, natural flowering and fruitage of the soul.

I and my Father are one, said Jesus; he also said: My Father worketh hitherto, and I work, making thus his union with the Father to consist, not in passivity, but in activity. Christianity, thus, while preserving the great truth of mysticism, disentangles it from the perversions which have too often corrupted it, and makes of it the incentive to the noblest and fullest life.

Thus mysticism, rightly understood, would increase our confidence in human nature rather than destroy it. It would increase our confidence in human thought. It would teach us that this is akin to the creative thought of God. He that should stop thinking in order to find the truth, would be like one who should close his eyes that he might see.

But thought alone is partial and superficial. There are depths in the nature of man which thought alone can bring to light, but which thought has only just begun to sound. There are forces in human nature which thought must accept as given. There are spiritual growths of which thought cannot lay bare the roots. Certain habits and instincts spring out of experience. The roots lie near the surface and thought can uncover them and show their place and nature. There are others that are not thus rooted in any superficial experience. As we trace them they stretch down through the drift and debris of our past lives. They are rooted only in the absolute life. They are offshoots from the life of God.

Of this nature pre-eminently is the moral sense. I will dwell at some little length upon the aspect of our theme, on account of its practical importance; and also that our theme itself may be seen to be not merely a matter of dreamy speculation, but

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bound up in the most momentous issues of our times. Kant was right in making the moral sense pre-eminently the medium by which the reality of the divine being is manifested to us. He was wrong and inconsequent in denying validity to the other fundamental elements of our nature; but the moral sense, the practical reason, is so much more authoritative, so much more clear and final in its utterances than the rest, it brings us so into the presence of the awfulness and sublimity, as well as of the beauty of the divine holiness, that we can forgive him that the sense of it obscured everything beside.

Especially can we forgive him in the days in which we live, in which the grandeur and authority of morality are to such an extent lost sight of. I think we do not enough realize the terrible pressure against which morality has to contend at this time. We need not delay to speak much of external causes of this pressure, though these are very powerful. The war, in spite of its high purpose, left the legacy that all wars leave, a tendency to demoralization and brutality. Much of the most popular and plausible thought of the age tends in the same direction. I will not here discuss nor question the truth of the theory that human life is a development out of animal life. Least of all will I join in the outcry against it. It is a theory which is compatible with the highest faith; which may, indeed, introduce a new element of beauty and hopefulness into our faith. But however readily we may accept the theory, however clearly we may see the high applications of it, it is no less obvious that in the world at large the first impression of it, the superficial judgment in regard to it, would result in a lowering of the dignity of human nature. If it is accepted as truth by the scientific world its tendency will in time be seen to be no more anti-spiritual than that of the fact that we have bodies; but it will be long before the popular mind will recover from the shock of it. Its tendency will be to put a burden upon many an upward struggling soul, and to sink deeper many a depraved one. It will seem to degrade human nature, to justify its brutalization.

This crisis is one that cannot and could not be avoided; but the crisis is rendered more perilous to appearance from the fact that the same process of thought which brings man physically nearer to the brute seeks to separate him spiritually from the divine.

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While opening a gulf below, it seeks to unclasp his hold upon the support above. This is especially seen in the manner in which this thought makes light of, or seeks to take away the authority of the moral sense. Bain, one of the foremost English writers on psychology and morality, refers to the old motto, *Fiat justitia ruat coelum*, Let justice be done though the heavens should fall, only to stigmatize it as the climax of sentimentalism. It is indeed a motto which utilitarianism can have little place for. It shows that to whatever extent utilitarianism may be the guide of morality, there comes at last a point where the two part company. It is a motto which can be used fanatically and foolishly; but yet it is a motto that has sustained and inspired many a noble soul. The sentiment it expresses has, in one and another form, done more to purify the moral atmosphere, to keep human life strong and healthy, and society sweet and clean, than all the treatises on morality that could be piled together. How many a man has it sustained in the performance of an act of justice which would make of his fortunes a mere wreck. The act has been done; his little heaven has fallen; his little world has collapsed. He has found indeed a heaven within. The sense of justice done has brought its own satisfaction to his soul; but if justice has no inner authority, no inner life, the inner heaven would have fallen with the outer. When John Stuart Mill exclaimed that he would go to hell rather than call that just in God which would be unjust in man, what was that but a new application of the old cry, Let justice be done though heaven should fall. Acting upon this principle the whole human race, the whole community of finite spirits, would leave heaven empty rather than countenance injustice though it might be called divine. If we dismiss the heroic motto with a sneer, we shall find that not only our sentimentalism but that the strength of our manhood, has gone with it.

Bain is not the only writer whose theorizing tends in the same direction. Herbert Spencer seeks to solve the question why men have attached special sanctity to the dictates of morality, and he gives as reasons, in effect, the selfish maxims of society and the mistaken assumptions of theology, repeated so often through countless generations as to produce a permanent effect on human nature. I do not forget that he elsewhere indicates a system of morality

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which is not without inspiration. I here consider the explanation which he gives of the authority of morality itself. Now any man who should accept this explanation as all sufficient, and who should find in his own nature no moral principle that this could not account for, would, I believe, hold himself free from any responsibilty to the moral principle. Schopenhauer approached the theme in the same manner that Spencer does. He states, distinctly, that he has not to ask why men should obey the moral law, but why they do obey it. Schopenhauer was an atheist and a pessimist; but at the same time he was a philosopher and a mystic, and because he was a mystic, his explanation of the moral sense is such that if you and I accepted it, even though we could find within ourselves no moral instinct which this could not account for, the principle of morality would be stronger within us than it was before; because we should see its real nature more clearly than we did before.

Darwin also attempts the explanation of the moral sense with morality left out. He explains the power of conscience by the simple fact of the prominence of the social instincts and the comparative transientness of the selfish impulses. No authority is given to morality except the greater prominence of the instincts on which it is based. But the truth is that the regal dignity of the moral law is never more strongly felt than when it confronts the selfish impulses. Even when it suffers violence at their hands, it yet receives their homage. With the king in Hamlet ambition was as permanent as the sense of justice. Indeed it was only now and then that the voice of justice made itself heard in his heart. That wonderful soliloquy of his shows us the collision between the two principles. It shows us the king yielding to his selfish ambition, but, while doing this, feeling himself ashamed in the presence of the divinity of justice. Shakspeare knew less than Darwin does about plants and animals, but he knew infinitely more about human nature; and this single passage, the single picture of this —

> Limed soul, that struggling to be free
> Was more engaged,

refutes by the simplicity of truth the flimsy reasoning of the naturalist.

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There is a story, happily familiar, that Theodore Parker, when a boy, took up a stone to throw at a tortoise in a pond; but something within him seemed to forbid the act. He went home and asked his mother what this something was. Suppose she had given him any of the definitions to which I have just referred. Suppose she had told him, for instance, that it was the inherited effects of the maxims of a self-interested society and the assumptions of presumptuous theologians. It was a turning point in Parker's life. I think that if his mother had told him this, and he had thoroughly believed her, the next tortoise that he saw would have been in peril. What his mother really did tell him was this: That the something that bade him hold his hand was what men commonly called conscience; but she preferred to call it the voice of God within him. Parker himself tells us the power of these words. His true life seemed to date from them. The voice of conscience, instead of being silenced by sophistry, was recognized and listened to as the voice of God. His conscience thus nurtured became the conscience of the land.

I have dwelt upon this matter that we might realize the odds against which the moral principle has to contend amid the superficial teaching of the time. Such teaching is not shut up within books of science that are sealed to the common thought. Such theories spread more rapidly than the books which contain them, and their effects extend more rapidly than they.

I make here no complaint against the science of the day. It is doing its work bravely and well. I reverence the devotion of its students and rejoice in their success. But physical science has to do with only one side of facts. There is another side which is recognized by religion. Religion and science are like two oarsmen on opposite sides of one boat. Science is pulling with all its strength. It does not do for religion to drop its oar that it may wave applause to its comrade. Still less does it do for it to wring its hands and cry with terror that the strokes of science are swinging the boat's head out of its course, that it will be dashed against the rocks or swept far out into the open sea. Rather let religion do what science is doing. Let it also bend itself to the oar. While it rejoices in the strength of its comrade's stroke, let it make

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its stroke as strong, and the boat will shoot along in its course with a speed that it has never reached before.

In other words, religion should emphasize the spiritual facts of life, just as science emphasizes the physical facts of life. While science shows the relation of man to the brute, religion should show his relationship with God. This is to be done, not by fulminations and anathemas, not by ecclesiasticisms and external authority; but by making men feel the power of God within them; by bringing into consciousness what I have called the mystical element of life.

Mysticism and physical science recognize the opposite poles of being. We need not wait, then, for physical science to come to its aid. Physical science has to do with points, with atoms; mysticism has to do with wholes. The results of mysticism, physical science calls unthinkable; but they are the staple of our thoughts. Physical science boasts of the clearness of her results; but these results, without the aid of mysticism, are unthinkable. Physical science can see in each man only a congeries of atoms mingled in a mazy dance. Can you think of yourself as simply a figure in the dance of atoms? Can you think of the friend you love the most as such a whirl of atoms, a whirl closer and more intricate than that of the sand-column that sweeps across the desert, the material more pliant, but the nature of the two being otherwise alike? The only element of thought from which we never can escape is personality. If physical science fails to give us this we see that it needs its complement, if only that its own results may be thinkable. The recognition of personality, of the unity in the midst of the variety of physical elements, is the beginning of mysticism; its culmination is the recognition of a like unity amid all the variety of the universe, the infinite personality, of which we are a part, but which yet is distinct from us and from which we are distinct; from which and in which is our only life; to which we must return, not by the mere absorption of being, but by the higher absorption of a joyful love.

C. C. Everett.

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SYMMETRY IN SPACE.

THE universe, actual, possible and impossible, is composed of four elements, spirit, matter, space, and time, which are by no alchemy transmutable into each other. Many alchemists continue, even in this closing half of the nineteenth century, to make the attempt, and some even flatter themselves that they are succeeding; but the sturdy reply of human consciousness is, that the four elements are diverse and not transmutable; or, if any transmutation is possible, it must be confined to this, that matter may, in some manner, be an effect of spirit. But to us, finite spirits, nothing more is granted than the re-arrangement, the partial control of matter, not its creation. Matter, as we know it, is distinguished by its being the recipient and dispenser of force; which force, so far as we know it, is from spirit alone. This obedience of matter to spirit gives justification to our suspicion that it is the creation of spirit.

Space and time are without parts, and are indivisible except by a mental act. This division is suggested to us by manifest motion in matter. Force shows itself in matter by moving it; that motion calls our attention to the space and time, within which the motion is taking place; and we divide mentally this space and time, first from the remainder of the boundless contiguities, secondly into smaller parts. Thus geometry and algebra are generated, the sciences which deal respectively with space and time, those pure entities, the relation of which to the Infinite Spirit we cannot comprehend, but which we become familiar with in the finite portion embraced in our experience, in the universe and its history.

In geometry, the mind imposes upon indivisible space arbitrary boundaries of division, according to arbitrarily selected laws or conditions. These boundaries are of three kinds, surfaces, lines and points. The point is a zero of magnitude in space, but nevertheless is not nothing; which is nowhere, while the point is somewhere. This contradiction in terms, that a point should have no extension, and yet have a position, is one of those instances, in which geometry abounds, in which the mind is compelled, by the

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necessity of direct vision, to admit each of two truths, which are to logic mutual contradictories. The mathematician modifies the law of non-contradiction by confining it to propositions concerning finite quantities.

A lower form of a zero of magnitude in space is the line, which is extended, at each point, only in two opposite directions; and the lowest form is the surface; for which there can, at each point, be drawn a line, such that the surface extends, in every direction, only perpendicular to that line. Geometers define these lower forms of zeroes, or boundaries in space, by the further self-contradiction of imagining the movement of a point; a double contradiction, since space is itself incapable of motion, much more a zero of magnitude.

A geometrical line is defined as the path of a point, moving according to certain conditions, which always limit its motion, in each of its positions, to one of two opposite directions. Or, it may be defined as a continuous series of all the points which fulfill certain conditions, among which must be the condition that each point is contiguous only to two others, one on the opposite side to the other. So also a surface may be defined as the space in which a point moves, when, in each position which it assumes, a straight line may be drawn through it, and its motion be permitted, in any direction at right angles to that line, and in no other. Or, the surface may be defined as a series of points, through any one of which a straight line may be drawn, such that all the contiguous points lie in a direction at right angles to that line. To either of these definitions of a surface, we must add, in order to make a geometrical surface, some other conditions which the points must fulfill.

When the geometer has selected these conditions and would investigate the form which the points, so conditioned, would enclose, he is not contented with the mere act of reason; he endeavors to bring imagination to his aid; to make a sensible image of the form. If he has been blind from his birth, he imagines his fingers feeling out the form; otherwise he embodies it visibly, as in a drawing, or in a model. If he would convey a knowledge of it to others, he calls matter to his aid, and forces atoms of chalk, black lead, wood or thread, to fulfill approximately the conditions which his

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geometric law imposes upon the series of points. This drawing, or model, is an expression of his idea, an enunciation of his law. A geometrical figure, whether upon the blackboard, or the printed page, or in a block of wood, or a set of stretched threads, is incontrovertible evidence that a geometer has been expressing, by this means, a geometrical thought.

The laws which please the geometer most highly, are those which give us symmetrical figures, figures in which part answers to part; either on opposite sides of one line or one surface, or about more than one line or surface. This taste is not peculiar to the geometer; symmetry pleases the most savage, as it does the civilized man; and men whose whole ability lies in other directions, as well as the mathematician. A striking proof of the universality of this taste was shown in the sudden and universal popularity attained by the kaleidoscope. In a few years that toy of Brewster found its way to every parlor, and the heart of every child, ay, and every man in Christendom. But its sole magic consists in the symmetry which it imparts to a few fragments of irregular form. But that magic is sufficient to enchant all who come within its sway. We have never found any one uninterested in an extempore kaleidoscope, made by throwing open the piano, and placing brightly colored articles at one end of the folding lid.

All regularity of form is as truly an expression of thought, as a geometrical diagram can be. The particles of matter take the form in obedience to a force which is acting according to an intellectual law, imposing conditions on its exercise. It does not alter the reality of this ultimate dependence of symmetry upon thought, simply to introduce a chain of secondary causes, between the original thinking and the final expression of the thought.

Many of the geometer's *a priori* laws were, indeed, first suggested by the forms of nature. Natural symmetry leads us to investigate, first, the mathematical law which it embodies; then, the mechanical law which embodies it. Thus all the benefits which have come to our race from the pursuit, and discovery and use of the keys to physical science, have been bestowed upon us through these suggestions of geometrical thoughts in the outward creation.

But in the pursuit of mathematical knowledge, men began, at an early age, to invent and investigate *a priori* laws, laws of which

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they had not received any suggestion from nature. And the intellectual origin of the forms of nature was made still more manifest when these *a priori* laws, of man's invention, were, in many cases, afterwards discovered to have been truly embodied in the universe from the beginning; as, for example, Plato's conic sections in the forms and orbits of the heavenly bodies, and Euclid's division in extreme and mean ratio.

The division in the extreme and mean ratio was invented by the early geometers, without any known suggestion. It is evident that this division might be illustrated in a great variety of ways. A whole must be divided into two parts, such that the first shall bear the same relation to the second that the second does to the whole. No matter what the whole is, a division of it approximately in this manner would be an expression of the idea of extreme and mean ratio. If the whole were a quantity (distance, angle, surface, volume, value, time, velocity, &c.), and the relation were that of magnitude, the whole would be to the smaller part, as unity is to half the difference between three and the square root of five. If, on the other hand, the whole were a work of art of any kind, or a system of thought, the relation would not be one of mere magnitude; and the division would be a work of more ingenuity. But, whatever the whole, or the relation, the proper division would be an expression of the idea.

Now we have, in nature, at least three embodiments of the law of extreme and mean ratio, two of which are very striking. The botanists find that two successive leaves, counting upward on the stem, stand at an angle with each other, that is either one-half, one-third, two-fifths, three-eighths of the whole circle; or some higher approximation to this peculiar proportion. The seed vessels and buds on a spike of broad-leaved plantain afford one of the most instructive examples. They are usually set on a high approximation, so that the order is not apparent. Taking a piece of the spike, an inch or so in length, between your hands, and gently twisting, reduce it to three; while a slight twist in the opposite direction brings out five rows, which a harder twist reduces to two.

The efficient cause of this arrangement we do not know. It has been ingeniously suggested that it might be produced by a simple

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law of the genesis of cells. Let us suppose that each cell emits a new cell at regularly recurring intervals of time, and that the new cell begins to generate cells at the expiration of two intervals after its birth. A cell developing on a plane, under this law, would produce its cells in the phyllotactic order of the leaves, in the terminal rosette of a plant. But it is difficult to see how this hypothesis can be made to include and explain the whole phenomena of the arrangement.

The final causes, although the devout mind always recognizes the impossibility of man's attaining a certainty concerning all the final causes of a phenomenon, are more obvious. It has been shown that this division of the circle insures in the only perfect way to each leaf its chance at zenith light, its best chance at air; in short, that this phyllotactic law distributes the leaves most evenly about the stem.

In the solar system, if we divide the periodic time of each planet by that of the planet next farthest from the sun, we shall have, beginning with the quotient of Uranus' year divided by that of Neptune and ending with the quotient of Mercury's year divided by that of Venus, a series of fractions agreeing very closely with the approximations of the phyllotactic law. The problem was similar. The planets would not have remained in proper subjection to the sun had they been allowed to group themselves too frequently in one rebellious line, hanging upon the golden chain of his attraction, dragging him and themselves from their proper orbits. They must be kept evenly distributed about the sun; and since they are moving, the times of their revolution, their angular velocities must be divided by the same law as that which divides the stationary angles of the leaves.

We have then in the plants a geometrical or angular illustration, and in the plants an algebraical or temporal illustration, of the mathematical idea of extreme and mean ratio. The inference seems irresistible, — these two illustrations, which cannot be imagined as having any causal or genetic connection, owe their intellectual relation to having sprung from One Mind.

This is a striking illustration, but the same inference may be drawn from every form in nature, — planet, crystal, plant and animals. All natural forms conform more or less closely to

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geometrical ideals; sufficiently near to suggest their ideas to men fitted to receive the suggestion; sufficiently near to show that the whole of nature may, in one sense, be regarded as a series of drawings and models, by which to teach the mathematics to students in the school of life.

The final causes may never, however, be considered as wholly known. The perfection of the Divine workmanship is shown in the adaptation of each object in nature to a great variety of ends. The geometrical laws, on which the world is built, are adapted to all the wants and all the needs of every creature. Our human needs are innumerably various, and nature finds means to satisfy them all. Our intellect craves symmetry, and through symmetry is first led to the perception of geometric law. But we love the symmetry before we perceive the law. The sense of beauty is satisfied, even in externals, most perfectly, and fills us with most pleasure, in things that the understanding fails to analyze and define. Much has been written concerning an analysis of the beauty of outline; one great painter thinking it consists in flexure, others assigning it to a spiral, or a helix, or an ellipse; while Darwin refers it to early association, while yet a suckling, with the form of the mother's breast. I venture with diffidence to give my own opinion, that the perception of beauty in outline is the unconscious perception of geometric law, — just as the perception of harmony has been demonstrated to be the unconscious perception of arithmetical ratios in time, or algebraic law. The beauty of outline, I would say of external form, independently of expression, is in proportion to the simplicity of the geometric law, and to the variety of the outline which embodies it. Nor is it essential to the highest enjoyment of beauty that the conformity to geometric ideals should be perfect, any more than it is essential to the highest music to have the harmony perfect. On the contrary, the higher degrees of beauty are apt to be found in forms that suggest, rather than embody, the ideal; and especially in figures potentially, but not actually, symmetrical. The monotony, which might result from unbroken regularity of form, is avoided, and a new grace is given, for example, to the higher animals, by their temporary disguise of symmetry, in their varied positions and movements. In the sea shells, the same end is attained by the

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spiral form, which so many of them take; in which there is not an actual symmetry, but only a law of symmetry, the perfect development of which would require an infinite number of convolutions.

In the forms of vegetative life, there is the widest departure from actual symmetry, and yet a constant suggestion of its laws. The phyllotactic law secures to the tree a general regularity, and equal growth upon every side; and yet, by complication of detail, combined with occasional failure or destruction of buds, secures an endless variety of graceful forms, in each species. May we not then name beauty as another final cause, another end secured by the adoption of the division in extreme and mean ratio? The approximations are beautiful to us, and the pleasure given to us was foreseen when the law was adopted. May it not also have been felt; and may not the forms of flowers be but approximations toward the expression of an infinite beauty, hidden, from all finite sense, in the incommensurable ratio of that surd? That the external symmetry of animals may have beauty as its final cause, is rendered probable from the lack of symmetry in the viscera, which are hidden from sight.

Whatever be our speculations upon such points, this at least is manifest, that the sense and the presence of beauty are kindly adapted to each other in the world. Even shapeless matter declares its Creator's power; the perfect symmetry of crystalline forms, the potential symmetry of all the organic worlds show forth His wisdom and His love.

THOMAS HILL.

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THE UNITARIAN NAME.

In adopting the title "Unitarian Review" we have gone counter to the advice of some whose judgment we so much respect, that we feel called upon to give an explanation of our reasons for taking this, rather than some one of the attractive titles which have been variously suggested to us, by those who have taken an interest in the arrangements for this Review.

The primary reason is that this name most simply expresses its purpose and the place we intend it shall occupy. We hope to make it representative of the thought and life of the Unitarian branch of the Christian Church. In the multiplicity of excellent periodicals, among which are several that are thoroughly liberal, both in spirit and in culture, we should hesitate in assuming the right of this journal to exist, if it were not that here is a place which no other attempts to fill, and in which we believe there is important work to do. But this general consideration, however satisfactory it might have seemed in first adopting the title, leaves still unanswered certain serious objections which have been urged against it and which deserve a reply. The first is that "this name," it is said, "will prevent any wide circulation outside our own particular denomination."

In answer to this we would say, —

I. Supposing this assumption to be true, the laudable desire which is the basis of this objection is perhaps already sufficiently provided for. Our leading Unitarian writers are now welcomed as regular contributors to the Secular periodicals which have the widest circulation — and even to the most popular and influential religious journals of other denominations. Besides this, "Old and New," established on precisely this plan, of carrying our liberal views far and wide, by reason of its breadth and its freedom from denominational limitations, still exists, with a reputation which is perhaps as extensive as that of any periodical in our country, and is welcoming to its pages the best of liberal thought and culture. We repeat, that our only *raison d'etre* is in our attempting a different plan; and the more we have considered the subject the more we have felt satisfied that this plan deserves to be tried.

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II. Perhaps we have carried our notion about leavening other denominations quite far enough, and there may be some use in trying to cultivate and unify and energize our own. We shall consider it no unimportant service if we can help to increase in the Unitarian denomination that sentiment of unity and that interest in itself and its position, which, in any organized body, is an element of life.

III. But we are willing to confess that this purpose of service within our own denomination is not our main desire, and we most justify to ourselves the choice of name precisely on the ground that we wish to reach and influence so far as possible the general current of thought and life of our time. And our argument is this: that what we may lose in diffusiveness we gain in concentration. It is doubtless much for the summer's growth that the atmosphere shall be suffused with moisture, which the leaves inhale and which sparkles every morning in refreshing dew-drops on the exulting plant: but it is also good that the moisture shall sometimes gather in a rain-cloud and break upon the earth in a hearty shower. And so, glad as we are that our Unitarian writers are permitted to swell that general liberalizing influence which, in all kinds of literature, is doing so much to soften and invigorate the thought and practice of our age, we venture to suggest that they would have an added power if they could sometimes bring their force together. The able papers now contributed by these writers to orthodox or secular journals do much to keep open the doors of Christian fellowship, and we would not have them withdrawn — but, as to influence, they exert only what, individually, their intrinsic excellence commands. Whereas, if some of them were collected, as we propose, under the distinctively Unitarian name, they have, besides, the force which comes from their being the opinion of a *body of Christian thinkers*, who, together with the yet larger body of sympathizers whom they represent, have valued these religious opinions enough to be willing, on account of them, to separate themselves from the established churches, and to organize for worship and for associated activities.

"But," it is urged again, "there is a prejudice against the Unitarian name which will prevent these pages from being read at all by the class of persons whom we most wish to reach."

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Our first impulse always is, when we hear friends speak of this "prejudice," to suggest that they try to do such prejudice away, by connecting with the name "Unitarian" the best fruits of their own thought and life which are really due to its principles, and thus to win for it a respect. But, in point of fact, we think this objection is to a great extent unfounded. It is true that there may still be persons, who hold the sentiments which prevailed so largely half a century ago, when the word "Unitarian" gave a shock to the pious in some religious communions, and would have debarred our books from their tables and ourselves from their fellowship; but this class of persons may safely enough be left to the mollifying influences of the time, and to the generous teaching of their own denominational journals, so many of which are nobly rooting out the spirit of intolerance and preparing the way for a true and large Christian fellowship. And, on the other hand, we have reason to know that there are great numbers of inquiring men and women, in the so-called evangelical ranks, who are not only willing to read these writings, but are eagerly asking for information as to the result of Unitarian thought upon the pressing questions pertaining to theology and philosophy and religious faith. They know perfectly well that to read our publications does not commit them to our opinions. They would ridicule the idea, either that they would be in danger of being contaminated by our heresies, or of being subject to censorship by their brethren for reading them. Thinking people nowadays dare to read, and will read, anything that can help them; and, provided our contributions are valuable, the best portion of other denominations will thank us for bringing them conveniently together, into something like a representative review, — instead of our asking that they will take the pains to hunt them up in the great field of the world's literature where they are scattered now. Perhaps this consideration has impressed itself upon us more strongly from the fact that, during a visit in Europe, with some opportunity of meeting persons of different views, who were interested in the progress of religious thought, we were often asked where they should look for the best information in regard to the current sentiments and character of the church to which Dr. Channing belonged.

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There is, however, one objection urged against our assumption of this name, with the spirit of which we so completely sympathize that we cannot omit to consider it. The objection is, that, by thus putting at our front the name of a sect, we help to check the progress towards that grand Christian unity in which denominational lines shall disappear. One of those whose counsel we most value has written to us that he fears this name will disappoint those among us who have heretofore been glad to have the Religious Magazine "look to a broader, freer, and more catholic fellowship among Christians than any one denomination can have."

If the adoption of our denominational name were going to change this generous attitude and this catholicity of spirit, we should be the last to wish to assume it. We believe, however, that this catholic spirit is the natural and inevitable result of the principles of Unitarianism, and that we are fostering it best when we do our best to make Unitarianism prevail.

There are, of course, individuals in other churches as generous and broad as any in our own, but there is certainly no Christian body whose professed principles so directly encourage such a spirit. Unitarianism recognizes, as no other organized sect of Christendom does, that Truth has many sides, and that, in all the seemingly conflicting systems, there are elements that cannot be spared, and thus it teaches us to respect the honest convictions of those whose belief differs from our own. It also recognizes the superiority of the heart and will, above the intellect, in religious culture; and it accepts the Christian life as a truer test of fellowship than intellectual consent. May we not also add, that the differences among enlightened Christians of the present day are largely in regard to dogmas which are embodied in ancient creeds, and that Unitarianism has this advantage over others, in favoring the approach towards unity, — that it has no such creeds?

We fear that the large and generous spirit, so conspicuously shown by many of our denomination, and which we also seek to share, has sometimes lost much of its wholesome effect because it has led them to oppose denominational action and increase. And this has been the result, partly, because it has weakened the spirit of associated action, — which is the great secret of efficiency, — and partly, because, with those whom we most seek to win, the gener-

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osity has been in a measure despoiled of its value through a mistake as to its motive. They, however unjustly, have interpreted this catholic disposition towards other sects into indifference to our own. They tell of a country, somewhere in the East, where ecclesiastical politeness is carried so far, that, when two persons of different faith meet, one says to the other, "Tell me to what sublime religion you belong, that, when we are together, I may call myself by it; my own contemptible creed is, so and so." We do not wish, by this, to caricature a sentiment of broad toleration with which we so sincerely sympathize, but only to suggest that a generous attitude towards other forms of faith is worth the more when it is coupled with earnest love for one's own independent convictions.

The recent meeting of the Evangelical Alliance in New York, which, with all its shortcomings, was one of the grandest ecclesiastical events of the year, found its best significance in the circumstances that so many different sects, each adhering to its own separate organization and form of worship and belief, had nevertheless come to recognize a common bond to unite them that was far more essential than the differences that divide — and thus were ready to own each other as parts of the Christian church, and to consult and labor together for God and man.

Rev. Dr. R. D. Hitchcock expressed this sentiment well, in his address before the Alliance, when he said, —

"Each sect has its own errand. The doctrines are not yet settled. We have, strictly speaking, no œcumenical creed, not even the apostles' creed, for each one of us interprets it for himself, making it mean more or less. Controversy must still go on; but we are very foolish to have it do so bitter. Communion is one thing; intercommunion is another thing; just as national law is one thing, international law another. Into the family of nations the door is wide, admitting some nations that none of us would like to belong to. But anything that governs at all is better than anarchy. In Palestine beyond the Jordan, among wild Bedouin men, Turkish troops are welcome to the traveller. So, in the church, Coptic Christianity in Egypt may be far enough beneath our idea, but after all the cross is over them and not the crescent. For myself, of course I *prefer* my own communion, or I would

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leave it for another. But God forgive me if I ever looked or shall ever look into any Christian face without finding in it something of the old family look."

Perhaps, after all, the Unity of the Christian Church, for which we long, may not involve the merging of Christian sects, but only the filling them all with a spirit of harmony while each performs its separate mission — a unity like that of the "body, with many members," every one of which, when properly adjusted, ministers to the welfare of the whole. We are glad to believe that one of the peculiar functions of the "Unitarian" member is, to cultivate a largeness of sympathy; and we hope, at any rate, in the conduct of this Review, to make it appear that we labor for the efficiency of our own denomination, with no narrow sectarianism, and that we shall never exalt the interests of the denomination above the interests of the Truth.

Again, we have been urged, in case we adopt the title "Unitarian," to use also the word "Christian," in a second title. In rejecting this counsel, we wish to explain that it is certainly not because we fail to accept this word as larger and better than Unitarian, but because it is necessarily implied, and needs not to be repeated. "Unitarian" means "Unitarian *Christian*," as much as "Baptist," means "Baptist *Christian*," or "Orthodox," "Orthodox *Christian*," or "Protestant," "Protestant *Christian*." To be sure, there was a dispute, some years ago, in connection with a bequest to one of our large institutions, by the terms of which the money was to be applied to the support of "*Protestant Teaching*," and some claimed that an atheist was a Protestant, and that "atheistic teaching" ought to be maintained. But the courts decided that law as well as common opinion assumed the word "Christian" as part of the word "Protestant," fixed there by the authority of three centuries of use. Certainly the word "Protestant" itself has not been more distinctly identified with "Christian," than has the word "Unitarian," by all the acts and declarations of the denomination as well as by the tacit assumptions of its members. Sometimes, because "blood is thicker than water," our feelings of personal attachment for those whom we hold in close regard has made us all glad, if possible, to avoid any exaction of our conditions of fellowship on those who can no longer call themselves

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by the Christian name, and this has perhaps given an appearance of looseness. But it will be noticed, that, after the point has been actually raised, even those who argue against the need of withdrawal, do so only on the ground that the persons named have not abandoned Christianity, but only some notions of Christianity which they have feared were inevitably implied in the name. Therefore we have felt no necessity for further proclaiming, by our title, our Christian status, and, out of a regard for the past history of this journal, we have taken for our second title, "Religious Magazine."

There is yet another point to which we will briefly refer. It is objected "that, after all, the word 'Unitarian' does not adequately express the position of our denomination and the precise attitude it assumes in reference to religious thought." In reply we would ask if ever a name does completely describe the thing it is chosen to represent? Is "Protestantism" the best name to designate the movement for which it stands? The word "Protestant," by itself, is suggestive chiefly of antagonism, of negation, of conflict; whereas it has its affirmations, its reverent attachment, its repose in well-established convictions, as much as Catholicism with which it is contrasted. A name often originates, as in this case, in some historical incident, more or less essentially connected with the object named, and sometimes very imperfectly describes it. And indeed, the principle of "lucus a non lucendo" is as often to be observed in nomenclature as is that of perfect adaptation. So that we instinctively come to disregard etymology, and allow a name to represent for us that with which it has become associated, as this object may, in other ways, have been made to shape itself in our minds.

The word "Unitarian" has attached itself, we need not inquire how, to a distinct and well-established system of Christian faith, which has its organized activities, and its well-recognized place among the religious systems of Christendom. We cannot wipe it out, if we would, from the history of religious progress; and, while we would willingly consent to abandon it and the organization which it denotes whenever this shall be desirable, either for a better progress towards truth, or for the sake of the greater unity of the Christian world, yet, meantime, while there appears to be

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still a need for the service of this denomination as a member of the Christian body, with a distinct work of its own, we rejoice in a name, which however confusing it may be if we consult only a dictionary for its meaning, has clearly enough defined itself in the intellectual and social and religious struggles of the last half century, and has gathered about itself memories and associations of which we have such reason to be glad.

We will only add that this journal will have no official authority of any kind, and that it is entirely independent of any organization — and we repeat that we shall rejoice in feeling that we are working in co-operation with all, who, under whatever name, are helping to advance the cause of Truth and to promote the interests of Christian faith.

CHARLES LOWE.

"THE TWO GREAT PROBLEMS OF UNITARIAN CHRISTIANITY."

A SHORT article, with the above heading, appeared in the last number of the Religious Magazine, and read so much like a wail from a sad heart that we have been prompted to write a reply.

In the opening paragraph the writer says, "We believe that Unitarian Christianity is a universal gospel; that it is for the masses as well as for the cultured few, capable of stirring men to greater action, and giving them a more ample religious growth than previous forms of Christian truth. But, before it can become the supreme gospel of the race, two problems must be solved." Before considering those two problems, I would like to say a word on this opening paragraph.

That "Unitarian Christianity is a universal gospel, intended for the masses as well as for the cultured few," I devoutly believe: understanding by Unitarian Christianity, simply the Christianity of Christ. That is, so far forth as Christianity can be put into words, into propositions, into philosophical statements. But are we not in some danger of forgetting, that the vital part of Chris-

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tianity is not susceptible of statement in words? *It is a spirit of life.* We can make statements concerning this spirit of life; we may hold a philosophy about it, and that philosophy may be susceptible of logical explication, but the vital thing which Christianity, the Spirit of Life, is, cannot be formulated. Now, our Unitarian Philosophy and statements about this vital life-giving spirit, seem to me to be true, and I believe will prevail so far and so fast as men shall be able to appreciate logical and philosophical statements about anything. But the masses are not now able to appreciate. So that acceptance of our statements about Christianity may not, for a long time to come, be very general. But (and here is our salvation as religious teachers) the masses, however lacking in ability to appreciate our *philosophy*, have no difficulty in appreciating the thing about which we philosophize and make statements. The spirit of divine life, when manifested in us, it requires little or no philosophical acumen to see and appreciate.

Our present thought concerning the vital thing which Christianity is, and our present statements of our thought, may both be modified, it would be strange if they were not; but the thing itself is ever the same, and is not in the exclusive keeping of any sect, or party, or school of thinkers.

But to advance to the next, the third belief stated by the writer in the opening paragraph, namely, — that Unitarian Christianity is "capable of stirring men to greater action, and giving them a more ample and religious growth than previous forms of Christianity." I do not believe the first part of this statement, that Unitarian Christianity is capable of stirring men to greater action than previous, or many prevailing forms of Christianity, unless we are to define *action* to be something quite different from what it is usually understood to be in this relation. This is almost too evident to require illustration; yet, at the risk of being prolix and commonplace, for the sake of simplicity let me offer an example of "action," produced by other forms of belief and teaching, and which Unitarianism is not competent to produce. Take an audience of evangelical (unconverted) believers, if the expression may be allowed, under the manipulation of any well-known powerful revivalist preacher. He evidently believes that all before him are in danger of eternal burning, and by his earnestness (for in-

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deed how can he help being earnest) he moves the multitude; he impresses them with a feeling, which soon amounts to a conviction, that they are in danger, imminent danger; and soon, *action*, emotional, passionate action is apparent. A shout or a sob in one direction is followed by a sob or a shout in another, until soon there is shouting and sobbing all round; and speedily the "anxious seats" are crowded with those eager to flee from the danger of the wrath to come. This is action. And so long as these continue to believe themselves in such danger, the action in one form or another will continue. And so long as others are believed to be in such danger action will not cease, efforts will be made to save others. Is *Unitarian* Christianity capable of stirring men to any such action? I believe not. Nor is Christianity, under any name, capable of it. It is not Christianity that has done it in the case of the revivalist's audience. The revivalist, and thousands of others, may believe it is, but I do not believe it. It is no more Christianity in this instance than it was Christianity in the instances of the Inquisition and the Massacre of St. Bartholmew. I grant that the form of action was very different; and it may be said one party was moved by a love of souls and the other was not; yes, but all claim to be seeking the glory of God, the establishment of the true religion, the kingdom of heaven. Now, because Unitarianism cannot stir men up to what is called intense action, shall we entertain any doubt of its truth, or its worth, or the wisdom of laboring for its wider prevalence? Not until it can be shown that action can take no other form, or that it cannot exist without being very demonstrative. The value of action is not to be determined by any such tests. When you put an acorn into the ground, and alongside of it the seed of a sunflower, both may grow, but the manifestation of life in the case of each is different. You can almost see and hear the growth of the sunflower, and in less than a year it flames out in garish colors to be seen of all men. But the acorn has no such action. It is hardly noticeable the first year, and a century is not sufficient to perfect it, while the sunflower, meanwhile, has had a wide following in kind. Let not the oak look in contempt at the sunflower, nor the sunflower despise the oak.

The higher the type of life you propose for man, the slower will

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be his growth toward it, and the longer it will take him to reach it. While if you are satisfied to tell men that they are in danger of eternal hell if they do not flee from it, it will not take *some* very long to start, and they will give themselves no rest or peace until believed to be beyond danger. But the spiritual quality of the lives which such a system is competent to produce cannot be of a very high order. I would not be understood as holding that there are not multitudes of good, saintly, Christian men and women, who honestly believe in these doctrines and these methods; of course there are; but they are so, in *spite* of their doctrines, and not *because* of them. The writer of the article which I am considering would not pretend that these doctrines are any part of Christianity, and he must know, doubtless does know, that as Christlike men and women as he ever met are men and women of whose belief the doctrine of eternal damnation forms no part. But I do not forget that the question is not one simply of personal character, but of the value of different systems or views of truth; and I recur to the question.

I have dwelt thus at length on the opening paragraph of the article, because I felt that in it lurked the point of the subsequent inquiries.

The writer proceeds to say, "Before Unitarian Christianity can become the supreme gospel of the race two problems must be solved." The first of these problems he regards as the finding of "some motive power to outward action equal to the Orthodox doctrine of eternal punishment." I should state it differently, and say, — Before Unitarianism can become the prevailing form of Christianity, it *must manifest some motive power of inward life superior to that found in connection with all other forms of Christianity.* Considered in its most vital relations, it is not a question of doctrines, or philosophies of doctrines, half so much as many seem to think. It is a matter of *spirit and life.* And it is not a question of more or less noisy demonstration of life, but of sweetness and purity.

Unitarianism and Unitarians need the same motive to outward action that was in Christ. What was that? Was it not Love — Love to God and love to man. His love for God kept him at one with God. His love for man prompted him to give himself to the

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work of bringing man also at one with God. It was not so much the sentiment of *fear* in Christ, concerning man's threatened doom, that was the motive to action in him. It was love for that which is essential manhood in all men, that which has divine possibilities. He did not overlook man's danger, he never spoke lightly of sin, but the moving motive in him never seemed so much fear of the consequences of sin, or hatred of sin itself, as love for that which man is capable of becoming. To make Unitarianism the prevailing gospel we must not be content to *say* that it is the best; nor content philosophically to demonstrate its superiority in doctrine over all other forms of Christianity. The merest novice can state, with beautiful simplicity and truth, the mere law of the gospel, — to love God above all things and thy neighbor as thyself. Everybody knows that to practically carry this out is to live a Christian; and we may as well now, as ever, give over all idea of finding any superior *statement* of Christianity, and confine ourselves to the more important work of keeping alive in our own hearts the Spirit which *prompts* to love, and the generation and keeping alive of that spirit in other hearts, where it may not be, or where it exists only in possibility, like the oak in the acorn. In the presence of the spirit of the living Christ, looking out in tenderness through human eyes; falling on the ear in sweet cadences from human tongue; manifesting itself in self-sacrificing deeds among men; in presence of the spirit of life thus set forth, of what moment is the doctrine of eternal punishment, or any other doctrine which is not accompanied with this spirit? And if this be present, we can well spare the doctrine. And the influence and the effect of this spirit, although it might not indeed stir men to shout, and howl, or sob, would it not do what it did of old, draw all men to it in more or less loving sympathy, and awaken in them a kindred spirit?

The second problem, which in the mind of the writer of the article under consideration must be solved before Unitarianism is to prevail, "is, to find a form of truth that shall make God as near and helpful to the soul as the Orthodox doctrine of the deity of Jesus."

A word on this. The human soul will never outgrow its need of a feeling of nearness to God, nor outgrow its need of help from

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him. It is sweet to feel him near, but does it drive him off, or does it necessarily rob the soul of all consciousness of his nearness, to believe concerning him as Jesus believed, namely, — that he is the ever present spirit of love, power, tenderness and sympathy? It is true, as the writer says, that, "not much is accomplished when it is proved that Jesus is not God." But is it true that, "When we do this, he ceases to be a central fact, a leader, a Saviour?" Did the sun cease to be a central fact when it was proved that he did not move round the earth? Does Plato cease to be a leader in philosophy, when it is proved he is not somebody else, and never wrote the Iliad? And does Jesus really cease to be all these, "a central fact, a leader, a Saviour," when it is proved he is not God? He must cease to be *such* a central fact as Orthodoxy conceives him to be, of course, but he remains just as important a fact nevertheless. And of course he must cease to be such a leader as Orthodoxy conceives him, but he may remain just as helpful in his leadership still. And as such a Saviour as Orthodoxy believes man to be in need of, of course he must cease to be when the reality of eternal hell is disposed of. But he may be all the Saviour that man really needs still. The writer seems to overlook the fact that Unitarianism does something more than prove that Jesus is not God. It affirms that God was in Christ, and in him for a blessed purpose, a loving purpose, to bring man into sympathy and fellowship of life with himself. Christ is to Unitarian thought a "*central fact*," inasmuch as the divine life, the life of God, becomes a helpful fact in him, and inasmuch as the fact of Christianity has its *visible* root in him, although *invisibly* it is in God. He is a leader, not alone by virtue of what he has taught, but more especially by what he *was* and *is* in the spiritual quality of his life. He was not a leader in literature, science or art, but he was in the divine art of godly living, in the art of setting forth the divinely human life.

And we affirm him Saviour, by virtue of his being the divinely appointed instrument for the generation and keeping alive in us of the only thing that can save, the spirit of self-sacrificing love. Unitarianism, as I hold it, does not oblige me to legislate God *out* of Jesus, when it teaches me that Jesus was not God. Jesus, aside from the Spirit of God, which was livingly in him, of course,

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is no Saviour. It is God *in* Christ that we find to be so precious and so helpful a Saviour.

But here again I am reminded that no mere statement of this can accomplish much. It is the Saviour presented in our own lives that will be the most effective doctrine. To have its fullest and best effect, the doctrine must be lived, not simply preached.

Dr Sears is quoted as saying "that Christianity was a new influx of divine power," and the question is asked, "Is Unitarianism a new influx of Divine power, or is it only a philosophy made momentarily popular by a few fervid orators?"

In reply I would say, No, Unitarianism is not a new influx of Divine power, it is a natural evolution of the influx which was new in Christ. It is new, of course, in the sense that the spirit is living, and ever new, as well as old. As I understand Unitarianism, it is not "only a philosophy," but Christianity, minus the theology of the middle ages, and plus the common sense of the nineteenth century. It will become the form of religion of the masses, just as far and as fast as the masses learn to value spirituality of life and righteousness of character, above any merely personal reward, either in the form of worldly profit, or other-worldly immunity from threatened doom. But its progress is slow, and the average preacher of it who sighs for a large following must be willing to be disappointed. The less religion is mixed up with worldly elements the longer it will take to make it popular. There is great satisfaction in the reflection that the divinest preacher of all did not have, in his own day, a reliable dozen of followers. There were, who *heard* him gladly, but they did not very closely, or publicly identify themselves with him. And there were not three out of the twelve who did not mix up his religion with a good many worldly policies.

We have no cause for discouragement. It may not be the animus of our movement to build up a great ecclesiasticism, but it can do better; it can continue to make clear the superiority of spiritual religion over the religion of form, of dogma or of traditionalism; and who does not know that one such living religionist is not worth, in his influence for good, ten thousand terror-stricken adherents of some fear-awakening dogmatism. Let us continue to "hold fast the profession of our faith without wavering."

J. B. GREEN.

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CHARLES DE MONTALEMBERT.*

The service which this distinguished man rendered to the United States during our civil war, and his able and generous plea for us at a time when half the European world were against us, should give him a claim upon our attention, and lead us to make acquaintance with his character and life.

We confess that we know very little of the works of Mrs Oliphant, but we feel after closing the pages of this book, that a mind which could draw such a graceful and delightful picture of its hero, and at the same time make so fair, so broad, and philosophical an estimate of his character, must possess no common culture and ability. There is not, in our opinion, one dull page in this Memoir. It is contrary, at the same time, to all the received laws of good biography, which generally require that the author should keep himself and his views out of sight as much as possible. If the writer therefore had made an uninteresting book, we should have the right to complain; but he who succeeds, makes laws for himself. We have something here far more comprehensive than a series of facts, however valuable. We have a grand colossal figure, standing out amid the pigmies of the past half century in France, painted by the hand of affection, and in the glowing yet chaste colors of an artist, who saw the original in no false light, but noble and beautiful as he really was.

It is not our purpose to make a complete review of this book, but there are some elements in the character of Montalembert which are peculiarly fitting for us to contemplate in this age of the world.

So-called Liberal Christians are too apt to believe that liberality of thought must inevitably belong to a mind that accepts radical opinions in religion. Hence our unseemly haste to force a man, by the charge of cowardice, out of the communion where he was born,

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* Memoir of Count de Montalembert, Peer of France, Deputy for the Department of Drubs. A Chapter of recent French History. By Mrs. Oliphant.

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and which he loves. We forget that human nature is not a mathematical machine, which must continually repeat that two and two make four, or else be charged with failure. We forget how many different elements it takes to make up a man, and so, because he has got hold of some one great truth, we are impatient with him, that he cannot see others close under his vision. It is a trite saying, but we cannot hear it too often, that liberality is a quality that lies more in a man's character and heart, than in his way of thinking. We have in Montalembert a good illustration of this truth. There never was perhaps a more ardent, unswerving, and some would say fanatical Roman Catholic than he. In the glow of youth, with life all before him, eager to rouse his beloved church to a sense of its privileges and responsibilities, he calmly puts aside his weapons of warfare, and like a docile Son of the Faith, renounces his cherished hopes, because an old man, the Pope, whom he believes the Father of Christendom, bids him lay his hand on his mouth and be still. Who would dare charge him with moral cowardice? Courage has nothing to do with these inexplicable emotions, proceeding from the religious imagination, born with our being, growing with our growth, heightened by the associations of youth, and sanctified by the sorrows of after years. The logical critic, the religious economist, have nothing to do with such a character. They read him exactly as they read the Bible; ready to square everything with their line and plummet, impatient at inequalities, and disposed to reject the whole if they cannot accomplish their object.

We cannot discover that this sacrifice of his will to that of another equally fallible injured the mettle of Montalembert's character, or dimmed his vision of abstract truth. We all have our ideals. This was his ideal: Whatever the Pope's private failings, he as the great Bishop of the church below, wore the mantle of Christ, and commanded the entire devotion of the faithful. As to the doctrine of the infallibility of the Pope, he never accepted it, and he little valued his temporal power. Montalembert's love of civil liberty was in no way impaired by his obedience to the church, although he seemed to hold the opinion of Plato, that "the acceptance of established opinions must precede and aid the private judgment, because the mind which submits to lawful authority is most

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likely to possess real independence, in distinction from that counterfeit which is only a slavish fear of a creed."

His efforts in the cause of free education were unceasing. He accepted the powers that were, — that is, the existing government in France, — but reserved to himself the right to oppose them constitutionally when their measures went against his sense of right. It was a hard lesson which he endeavored in vain to teach France after her terrible memories. He tried to show her how to curb legitimately her tyrants and demagogues, without the awful necessity of revolution. He felt the truth of the saying of a distinguished Frenchman, that "France had wit, industry and even genius, but not character." He had such a horror of anarchy and bloodshed, that he was ready to accept Louis Napoleon as the only salvation of the country. His loyal soul never suspected treachery, and the President of the Republic became the Emperor before his eyes were opened. Between him and Louis Napoleon unmasked there could be no real sympathy. The Emperor cast him off as soon as he no longer needed his services. His political life suddenly ceased.

In the prime of life, in the very heat of the contest, flushed with the consciousness of his own powers, and wakened to the delightful fact that he had the ears of his fellow-men, he was compelled by the insolent power of one man to lay off his armor, and retire from the field. He had reached the most brilliant period in his career. Nothing could equal the effect of his speeches before the assembly. When in early life he had the whole house in opposition to him, even then he chained their attention. It was such a novel spectacle to see in that blasé circle of men, a young nobleman so high toned, so impassioned, so bold, and so religious. But often in later years — as, for instance, when he made an appeal against the intolerance of the Swiss Protestants towards the Catholics — he brought down the house with wild plaudits. The Jesuit party in Germany to-day might well invoke his memory, for though he was no Jesuit, he always took the side of the oppressed.

In regard to his speeches it is difficult to describe them. We have very superficial ideas of French eloquence. We form our opinions from the melo-dramatic sayings which come to us in the time of revolution. The public words of Lamartine, of Victor

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Hugo, and other distinguished men, have a sentimental air that does not suit our Anglo Saxon tastes. We defy any one to make this criticism of the speeches of Montalembert. They read admirably, which is a great deal to say of such fragments as appear in this life, — a public speech being supposed to depend so much upon the voice and manner. There is very little of historic allusion, as in our great speeches, there are few illustrations, or figures, no arts to attract the attention, but simply the overwhelming appeal of a nature that cannot rest until it has convinced you. Sometimes it is the cutting, calm, repressed satire of the avenger of meanness and injustice; sometimes the lofty conviction of the religious man who loved his church like a lover; sometimes the generous plea for the rights of humanity, denied to his bitter opponents; and sometimes, as when he took his seat in the French Academy, the grand survey of intellectual truth and liberty.

Two other men figured largely in France during the life of Montalembert. They also had their mouths sealed and their young aspirations quenched. One of them, Lacordaire, was of an elastic temperament like Montalembert, and when repressed in one field of action he broke out in another. The other, Lammenais, was of a different nature; he could not struggle with destiny. His whole life was embittered by his cold reception at Rome, and the impossibility of carrying out his cherished plans for the enfranchisement of the church. A country which can produce three such men in one generation, need not be despaired of, much less a church. Whatever may be its local and political prejudices against the Reformed Catholic party in Germany and Switzerland, the Romish Church in France must see, that if it is to live, it must widen with the march of civilization. It may do it in its own way, the way best suited to the genius of its people. Happy would it be for France, if the church would inscribe on her banners the names of these three great men.

Montalembert published several volumes during his life. One was a memoir of St. Elizabeth, another a sort of romance founded on the lives of two friends. His article on the Triumph of the North, and the Question of Slavery in America, is full of clear

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good sense, and delicate appreciation of the condition of things in this country.

His greatest work, "The Monks of the West," he left unfinished. In the preparation of this book he called to his aid all the richest treasures of sacred art and history, amid the retirement of his literary life. The thoroughness of his research was only equalled by his enthusiasm, which threw a halo of subdued and beautiful light around the lives of those early fathers of the church and floods the whole book with a warm religious glow. One day his beautiful and beloved daughter came to him with a sweet smile upon her face, and announced to him her desire to enter a convent; and when he remonstrated with her, she turned towards his table, and laid her hand upon the manuscripts of this book, and said, "Here, my Father, is where I have learned to prefer the monastic life to all others." He was struck dumb. He had not thought of the practical effect of the book upon the life of to-day, but only of the beauty and sanctity of the past. He struggled with the feeling of the fond parent and let her go, but he never recovered from what he called his "grande desolation."

The latter part of his life he spent in his country house, an old Chateau, which he remodelled with much taste. He loved his trees and lands like an Englishman, and respected his humble neighbors, who, strange to say, with the fickleness of French peasants, ripped up the bark of his saplings, and injured his dwelling, whenever any out-break at the capital encouraged them to make raids upon those who were noble or rich. He bore it patiently, for he had long been used to ingratitude from his country and church.

So passed away a noble life. When will France have another son like him?

MARTHA PERRY LOWE.

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READING.

A SERMON. BY E. H. SEARS.

"Of making many books there is no end, and much study is a weariness to the flesh. Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." ECCLESIASTES xii. 12, 13.

THERE is a story of an Eastern monarch whose purport is very much like the advice of Solomon, and seems like another edition of it. The monarch had a library which contained books enough to load a thousand camels. "I can't read all that," he said to his librarian; "just reduce it down and let me have the substance and essence of it." So the librarian reduced it down and put it into a number of volumes which would make only thirty camel loads. "I have not time, nor strength, nor eye-sight to read thirty camel loads of books; reduce it still more." So the librarian distilled it again and put it into a number of books sufficient to load only a single ass. "Too bulky yet," said the monarch. "Reduce it more." Whereupon the librarian treble distilled it and reduced the whole to these three sentences written on a palm-leaf: —

"This is the sum of all science — Perhaps.

"This is the sum of all morality—Love what is good and practice it.

"This is the sum of all creeds — Believe what is true."

Solomon, the reputed author of the book of Ecclesiastes, had literary resources, it would seem, not less ample than those of the Kaliph of Bagdad just quoted. Solomon was himself a great writer of books and a great reader. He composed or collected three thousand proverbs and one thousand and five oriental songs. He studied botany, natural history, astrology and necromancy, the ancient spiritualism, so that there was a concourse of strangers from all countries to hear his wisdom. Arabian legends even to this day preserve traditions about him which harmonize with those of the Hebrew scriptures. They describe him as:—

"The kingly sage, whose restless mind
Through Nature's mazes wandered, unconfined,

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Who every bird and beast and insect knew,
And spake of every plant that quaffs the dew.
To him were known, so Hagar's offspring tell,
The powerful sigil and the starry spell,
The midnight call, hell's shadowy legions dread,
And sounds that burst the slumbers of the dead."

And yet, a great deal of this supposed knowledge, indeed all he had gathered about the starry spell and the state of the dead, would probably be reduced in the last analysis to—perhaps. And his three thousand proverbs and one thousand and five canticles he distils down into this sentence: "Fear God and keep his commandments." How true is one of his proverbs still preserved to us, "There is nothing new under the sun." And the gathered wisdom of one age applies to the practice of all ages. It still remains true that of making books there is no end, and if we are to read them all, it would not only be a weariness to the flesh, but a whelming flood of nonsense upon the brain. Making books has become the art of inflating the currency of mind and thought, not merely pouring knowledge from one reservoir into another, but diluting it till only a pale tinge of it is discernible. New discoveries in science are heralded forth, specially in geology and anthropology, which are going to supersede Revelation. We buy up the books and read them through, and so far as religion stands affected we reduce the new science in them to a "perhaps," or at most to such a compass that you could write it out on a palm-leaf. We say this without denying at all the progress of discovery in physical science and mechanical arts and all that goes to affect our physical comfort and well-being in this world, and our knowledge of human nature so far forth as it has gone into history and been crystallized there. But for all the purposes of individual improvement, edification and substantial knowledge, we must adopt the same process now that the Kaliph adopted and that Solomon recommended. Instead of casting ourselves at random on this ocean of a watery literature, we must select, distil and concentrate if we mean to read to any purpose or any wise and beneficent end. And now in unfolding the subject let us endeavor to see, how reading books may be made, not a weariness and a means of deterioration, but a means of moral health, progress and enlightenment.

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I. And the first condition is to read with a moral purpose and aim. That done, all the rest will follow in its natural order. The moral law applies to reading as to anything else. Reading, like business, has a twofold province. One is work and the other is play. One requires thinking, the other is relaxation from all thinking. Both have their use, for play as well as work has its rightful place in the economy of life. But if a man plays all the time, he becomes lazy and shiftless and there is a relaxation of all his muscles, and he becomes demoralized and a burden to himself. If reading is *all* for amusement and under no controlling moral purpose and direction, the muscles of the mind become flabby, and instead of evolving intelligence, the faculties are dulled and dimmed and the very power of earnest thinking is well-nigh gone. In reading for amusement, we float simply; we give up all self-direction on a stream of words and drift along with the story. We only read that which comes very near to our own level. But to read with a moral aim, requires of us to grapple with books which are above our level; to gird up the loins of the mind; to sift, compare, concentrate and note down, with pen in hand, and arrange and find what is wheat and what is chaff, winnowing out the one and saving the other upon our palm-leaf. And this calls into exercise the higher ranges of the faculties; the power of attention, the power of intellect, the moral taste and the moral judgment, till the muscles of the mind get the consistency of iron. I think we overestimate the benefits which mere reading is calculated to give. We forget that in some of the grand epochs of history the greatest readers were the greatest dolts, and the men of the most practical common sense could hardly read at all.

Charlemagne, the master mind of his age, from whom more than from any one person modern history takes its rise, if I remember well, could neither read nor write, for all the learning was in the keeping of the monks, the narrowest and most senseless of all classes. Reading, like affairs, ought to enlarge our horizon and kindle our intelligence, and if it does not accomplish this, the art of printing might just as well not have been discovered, so far as we stand affected individually.

II. Reading then with a moral aim, what will be its special direction and purpose? Evidently the first thing which one will

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want to know and understand will be the nature of the house he lives in. I mean the body which we inhabit, on whose conditions our work in the world so much depends. This mechanism which we call a body is wound up, so say the physiologists, to go an hundred years, and then to stop its motions gently and without pain. But instead of that it rarely runs down, but its wheels are crushed and broken on an average within less than forty years. The organic laws are the statute-book of the Almighty, written out within us by his own finger. All needless violation of them is intemperance in some form and the breaking of the Divine commandments. And it is just as much our duty to learn them and keep them as it is to learn and keep the ten commandments of the decalogue. For this is the very foundation of all our spiritual building and enlargement. Morbid conditions of the body often generate morbid conditions of mind. Anger in one may produce anger in the other, and the whole fabric of religious faith and hope go down in night because the physical flooring has been broken through and destroyed. A living writer tells us that the very foundations of womanhood here in America are becoming sapped and undermined; and that both manhood and womanhood will dwindle away together unless we come back to obedience. His array of facts is worthy of something better than senseless denunciation. They demand thoughtful study at least on the part of all teachers and parents, for manhood and womanhood go down together, if at all. It all shows us that there is one book, which at the beginning every one ought to read under a solemn sense of responsibility, — our own book of Life, which the psalmist calls the Book of God, in which all our members are written. It should be read till its lessons stand out in letters of light, and with the assurance that if disobeyed, they will turn to letters of fire. And when we read and understand, we are not only learning the Divine Laws and how to keep the commandments, we are drawn up among the Divine wonders beyond any which romance has ever told, and join in the adoration of the Psalmist, "I will praise thee, for I am fearfully and wonderfully made."

I do not mean to deny that there is a moral meaning in sickness, and moral uses of pain, and that sometimes the spirit within

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puts on a clothing of beauty and grace which transfigures and hallows all this clay tabernacle, and shines even brighter through the rents made in it by disease and suffering. That, however, is when sickness comes in the order of the Divine Providence, and is received and accepted as such, and cannot be helped. But the normal state in which we best serve God and man is health, which means wholeness, — wholeness of mind, body and soul, in which all their consenting harmonies are a song of praise, for then we do not know where body ends and spirit begins, so perfect are their chimes and melodies. Very often a violation of physical law away back in childhood begins with slight derangement, which grows and grows into growling discords that shake the whole fabric into dust, just because a person would not read carefully this book, in which all his members are written, and read it under the injunction, "Fear God and keep his commandments," — the prime commandments written all over and within you.

III. And we come to a third condition, that in all our reading we observe carefully the laws of perspective. In reading books we simply put the glass to our eye for the enlargement of our vision. The field enlarges in two directions, one direction through space and one through time; one going round the globe and beyond the stars, and the other back through the ages to the beginning of things. But in this immense field things near are more important to us than things far. He who tries to explore this immense field indiscriminately will be lost and bewildered. Things that are near first, things that are far off afterward; things that lie about me first, my own state, my own people, involving the questions of to-day, that I may know how to act in my own sphere and how to vote and how best to discharge my duties to the community and country I live in. These come first; and there is biography, and romance which is veined with history, all of which can be selected and arranged so as to light up the sphere of my personal duties with growing illumination and kindle the fires of patriotism at the same time. With this controlling purpose, reading has a plan and a growing interest, and study and amusement get so blended that you hardly know where one stops and the other begins. Whether you are reading the American histories or the Cooper novels, they all combine to one end. They light up this sphere of American

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life and manners and scenery, where the great modern drama is rolling along in which every young man and woman has a probation and a part to play. Reading with such a plan will be sure to touch one's enthusiasm, and when this has once been kindled it is the pledge of all true progress; for it wakes up a hunger and thirst which larger plans of reading and improvement are to satisfy. And then the perspective enlarges in both directions, taking in new fields of vision as long as we live, and revealing God in all history and all nature and giving unity to the whole.

IV. And this brings us to religious reading; though if one reads with a controlling moral purpose, it is all religious, or becomes so, at last. But then there is a separate class of what are called distinctively religious books, and it seems to me a capital mistake to read only what lies down upon our own level. A faith that is worth having is never gained in that way. It is gained by reading what is above our level, and demands concentration, and comparison, and sifting and analysis, and reconstruction, till we are drawn up into the heart of great subjects and are fired and greatened by the themes.

Simplicity in religion becomes *exceedingly* simple when it only deals in vague generalities; and then too it becomes exceedingly commonplace and cold. Why did not the Lord give us merely the ten commandments and the ten beatitudes, and there leave us, or why did he not draw up a creed for us to learn out, and so save time and trouble? Because we want not merely the commandments, but we want inspiration and inward power, so that the obedience be glad, swift and spontaneous; and because the great doctrines of religion in their glory and amplitude cannot be put into a creed. They must be learned by a waking up of the faculties of the soul to see them in their harmony and beauty, and so fill us with their warmth and comfort. Hence we have a Bible which can be studied through a life-time, and on which eight thousand years of history are a commentary. And plans of religious reading well followed are a constant breaking of the seals. They keep breaking with some as long as they live, till communion with God is a prayer without ceasing, and the immortal life is so nearly realized in this, that the two worlds, the natural and the spiritual, are only halves of one harmonious system, interlacing

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each other by fine golden threads of intercommunion. But such faith does not come of itself. It does not come by prayer merely. It comes from plans of reading, thinking, believing and doing, which a whole life-time is filling up, and which make the truths of religion and the whole scenery of the spirit-world lie on the landscapes of the soul with increasing warmth and effulgence. Simplicity! The alphabet is very simple. But if you stop with it, it never unlocks for you the wealth that lies in language. The first truths of religion are very simple, but if you stop with them you will never see their power and combination. And that we may see these, the Lord gives us one-seventh part of our time for religious reading and thinking, so that the alphabet of religion may combine in a language that spells out to us more and more of the divine riches.

To read with a moral purpose; to read our own book of life; to read with just perspective; to read with a controlling religious aim, so that the God in history and in the Bible shall be near us to-day,—these fourfold conditions once observed, books would not be to us a wilderness without order. We might carry with us the principles by which the knowledge we need would form and crystalize and enlarge forever. To read only what is interesting because it floats us easily, takes us down stream and takes us nowhere. To read only to excite the sensibilities over imaginary suffering, makes one more insensible to the real sufferings that lie in his daily path. Hence, novel reading as the staple food of the mind, leaves the intellect barren and the heart colder than ice; but under a moral purpose for the enlargement of our horizon and our knowledge of men, it has the same end that all history has; it interprets the great book of our human life. And the more we read with right aim and perspective, the more shall we see that all history is a drama with its unities and catch visions of a divine plan running through the whole from the beginning, interpreting Divine Revelation and showing how every act of the drama prepares the one which follows and leads on to some glorious catastrophe. The broad sweep of the Divine Providence across the theatre of this world will be seen in clearer illumination. The crimes and local tragedies that harrow and distress us will take their subordinate places, overruled and utilized in the grand march of humanity towards its goal.

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Your own consciousness of being involved in this plan will become more vivid and more blissful, and your duties in it more imperative and more delightful. "I will hide you in a cleft of the rock," said Jehovah to his servant, "and cover your face as I pass." That is, you shall not see my face, but you shall see my train after I have passed along. You shall see me in all past history if you will read it, though you shall not see me before you so as to overwhelm and repress your own free and spontaneous agency. Glorious faith! that the whole past of the world, including our own little world of to-day, from the heights of the future shall be revealed as the bright train where the Infinite Father has passed along.

REBECCA AMORY LOWELL.

We can imagine that to many of that wide circle who have associated some of the best memories of their lives with this venerated woman, just now taken from our midst, the first thought as they read her name upon our pages will be that we are doing her a wrong by so public a mention; for, perhaps, the most conspicuous trait in her character was that peculiar delicacy and modesty which made her shrink from publicity and almost refuse the grateful deference which her rare gifts and graces irresistibly commanded in the intercourse with society. But, on the other hand, they will remember that her constant desire always was how she might best serve others, and there is a power of service in the record of such a life which she would hardly decline to render. We feel that few things are more helpful, and more appropriate to the purpose of this Review, than the memorials of those who have so adorned and illustrated our Christian faith.

Miss Lowell was born in Boston, Nov. 13, 1794. Her father was John Lowell, son of Judge John Lowell, appointed by Washington Judge of the United States District Court. Her mother was Rebecca Amory.

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At the age of nine years she accompanied her parents to Europe, and, during their three-years residence abroad, was placed by them in a school in Paris, where she surprised her schoolmates by her intelligence and the rapidity of her acquisitions. She, of course, acquired the French language and always spoke it with facility. Even at that early age she read Racine and Fenelon with delight. When a mere child she evinced a strong love of letters, and soon developed an enthusiasm for the beautiful and noble in literature, united to a delicate critical taste. But, along with this fondness for study and this intellectual development, was a no less remarkable development of character. Her sweet, gentle disposition made her universally beloved.

She completed her school education in Boston, and at the age of eighteen she undertook the education of her younger sister, then four years old, and of a little cousin. To their education she devoted the best portion of her time for twelve or thirteen years. After that she taught several of her nephews and nieces, as opportunity occurred, and a few other pupils. Her method of teaching was most systematic and painstaking. She attended to every branch of scholarship, writing for her pupils volumes of abridged histories, philosophies, &c., in French and in English, adding, by way of wholesome variety and stimulus, the reading aloud of poetry and romance and the best selections of light literature. There was a charm in her voice and in her enthusiasm which could not fail to inspire the young minds with a desire for culture and knowledge.

At a later period she was in the habit of receiving classes of young ladies at her home for the study of history and literature, and it was her delight besides to lend to young people from her rich store of books on every subject, and foster in them the love of useful learning.

Her care for the religious culture of her pupils was as constant as for their intellectual culture, and her influence in this direction was very great. In 1832 she began to teach in the Sunday-school, first at King's Chapel and then at Dr. Putnam's, in Roxbury, and continued this service without interruption till she had completed her seventieth year. She kept her classes five or six, and sometimes eight years, till the minds of her pupils became

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mature, adopting, as in her secular instructions, thorough and systematic methods, bringing in illustrations from every department of literature and life, and seeking to train them to habits of accurate and conscientious thought on moral and religious questions and to stimulate their higher spiritual sentiments and desires. Very often young men continued in her class till they left for college or for business life, and some men now in the ministry can refer to her as one of those to whom they owe the most.

Since the death of her parents, in 1842, Miss Lowell has lived with her sister in Roxbury, and it is in connection with this portion of her life that she is chiefly known by the large portion of those who will read this notice. It was an attractive New England home, furnished without ostentation, but on a generous scale, and with tokens everywhere of culture and refinement, and the visitor was sure, not only of hospitable welcome, but of instructive and profitable occupation. She was ready to be interested in every subject. On all the topics of the day, political or social or literary, she had clear and decided opinions, and was ready to support them by argument or by illustration. Her memory was very remarkable, and her references to history and literature were accurate and full of value.

In questions of politics and moral reform she was very liberal. She was an early opponent of the system of slavery when such a course was unpopular with many with whom she was associated; but along with the intensity of her feelings and convictions there was such sweetness of temper and such tender sensibility that in her discussions she never wounded another's feelings, and she won by the contagion of her sympathy as much as by the force of her argument.

Her active benevolence was manifested by her generous participation in all the charitable and philanthropic and religious movements of the day. During these many years there have been few benevolent undertakings in this community to which she has not contributed, of counsel or money or of actual service, and she was ready to give her aid to causes or to individuals of whatever name or nation, with a sympathy as wide as humanity. One who knew it well fitly describes hers as "a life shared in just proportion between good deeds and good books, between the activity

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of kindness and the repose of culture," "such a life as does not go out in darkness, but leaves a long trail of blessed influences behind." If we could summon the many men and women, now adorning society, who could testify that they have been indebted to her or to that home for much of what is most valuable in their character, we should realize how great and abiding the influence has been.

It remains only to speak of her religious character. She was a devoted Unitarian. Her interest in this form of faith began in the days of Dr. Freeman, for whom she had a great veneration. Afterwards she enjoyed greatly Dr. Channing, and shared in his opinions, and she was always earnestly watchful of everything that pertained to the interests of this denomination. She was liberal and open to every new phase of thought, and her convictions were all grounded in reason; but nothing could disturb the clearness and serenity of her faith. God was indeed her Father, and Jesus was her Master and her guide and her most loved Friend. She had a humble, childlike piety, and she cultivated it by daily devout reading and meditation, and it pervaded her whole being. In her activities and in her studies and in her conversation she seemed to carry with her the air of this communion with the unseen. It shone in her countenance and it gave her a peculiar sweetness and charm. She retained to the very day of her death perfect vigor of mind and freshness of feeling, with her last words testifying to the glad assurance of her Christian faith.

We have tried only to give in simplest outlines a sketch of her character, striving not to offend that sense of delicacy which would forbid words of eulogy, and all the while, as we have remembered how all this rare excellence kept itself from observation, we have rejoiced to think that there is much of this highest type of Christian living, nestled, fair and perfect, beneath the showy life of our time — as the lily of the valley, of which she was always peculiarly fond, hides its fragrance and beauty under its broad, green leaves.

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RELATION OF UNITARIANS TO THE CHURCH UNIVERSAL.*

I AM afraid that the tendency of our very freedom of thought, of our position as the advance guard of the advance in the inquiry of the church, throws us Unitarians into danger of narrowness. In the first place we have been told so long that we are not in the church, that our young folks might be excused if they said that the Church of Christ probably knew whether we were in it or not, that they were very well satisfied with the position in which they found themselves, and that if other people wanted to go on without us, they were welcome to do so. But that is only a petty, not to say childish way, of treating a great relation. For the Broad Church may include all narrow churches; though a narrow church of course cannot include the broad. We hold to all that the Catholic Church holds which does it any good, and we hold to a great deal more. We hold to all that gives to the Presbyterian churches their power, and we hold to a great deal more. We have no difficulty in acceding to all that is generous and hearty in the ritual of the Episcopal churches, and when they are ready to listen, we will teach them a great deal more. Our position with regard to the religion of the world, is not what I may almost call the pettifogging place, of those who are trying to pick out a few words of creed which they can make everybody agree to; it is — quite on the other hand — the position of those who know how to introduce Religion into all life, and how to find it everywhere. In the cathedral of the Greek Church, or in the Meeting-house of the Quaker, we are sure to find it; and there or here we ought to find ourselves at home.

The danger is, that when a narrow Evangelicism says to us, "We have nothing to do with you," we should say spitefully, "Nobody asked you, we are getting on very well alone." The Christian answer is the only true answer. Let who will say to us, "We have nothing to do with you," our answer is only the

* This article is the substance of the latter part of Mr. Hale's speech at the First Church, Boston, Feb. 15, 1874.

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more earnest, "We have a great deal to do with you." We are in the church because we are God's children, redeemed by His Son. Nobody can gainsay that. We could not get out of it, if we would; and we would not, if we could.

A narrow bigot tells you sometimes, that Dr. Channing or Dr. Lowell was almost good enough to be called a Christian. You are tempted to say, in reply, that Dr. Stanley and Mr. Beecher and Bishop Simpson are almost as sensible as if they were Unitarians. Failing that extreme measure of good sense, you are tempted to pass by the literature of a people whose creed is not your creed,—to be indifferent to their worship, though you should find no worship else,—you are not afraid to let them know that your contempt for them is quite equal to theirs for you; and, as I said, to say, "If you excommunicate us from your communion, we will put you out of our thought and our society." When I was in college one of our number came into Park Street Church on the occasion of a protracted revival meeting, to see what was done there. In the regular course of the meeting a minister came into the pew where the young man sat, and leaning down, kindly asked him what was the state of his soul, and if he were in any anxiety about it. Startled and confused, without answering a question so tender and so central, he said, "Oh, I am a Unitarian." The natural implication would have been that Unitarians had no souls, nor any wish to save them; and I am afraid that was the view his kind friend carried away. But what he meant was, that because he was a Unitarian he thought his soul was secure; at all events, that it could not be saved by the processes he saw there. That answer, if he had made it, would have been legitimate and kind. But the other answer was to exclude himself from the tender care of the Church Universal, a care showing itself in a clumsy way, if you please, but none the less genuine. I am afraid that story illustrates a sort of intellectual conceit which has sometimes prevailed among us, a conceit which is as unchristian as it is unmanly. I remember the protest made against it by an accomplished and pure Christian woman, who said in a bitter epigram, that the Unitarians were willing to admit her into heaven as a fool, as if that were any kinder than to damn her to hell as a sinner.

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Now all such intellectual conceit, and the notion that our little sect here in New England is to stand by itself, are just as petty as is any bigotry of Hard-Shell Baptists or Old-School Presbyterians. It is the church universal which is to win the victory over disease, and sin, and the fear of death. It is the church universal, the whole family of God, which is to make this world God's home, and part of His own kingdom. No separation, no bigotry, no exclusion, and no conceit will help that empire forward. No, and the great triumphs of to-day are the triumphs, of whatever form, which make one out of many. The Evangelical Alliance, so-called, was, in its fashion, feeling for it. Every Christian Union, whether it be a newspaper or a society, is a step towards it. Every genuine and generous book which forces its way outside the old dogmatic fortresses and circulates and is read among all the children of God, is a help that way.

The Roman Church, on the other hand, attempted to make such unity in the poor old fashion of uniformity. That failed. That was like all other efforts to force freemen. Of course it failed. Unity is not in unity of organization, but in unity of the spirit. A fire insurance report in London says that the couplings of the hose of the different engine companies of that city were of three or four different gauges and threads, so that you could never rely on screwing two lengths of hose together in an emergency. The same writer said that from one end of America to the other, there was not a length of hose which could not be screwed into another length if occasion came.

I do not vouch for the fact. Perhaps it cannot be authenticated. But let it serve as a parable, which might be true, of the way in which different meetings, churches, societies, fraternities, unions, associations of whatever name and whatever order, would combine if they had the unity of the spirit, in their work for a common cause against any common misfortune. It does not require any chief engineer to order them. It only requires mutual sympathy and respect to make all their several parts work in accord as one.

All this was forced home on my attention as I passed from city to city in Europe in my summer journey. It is hard to bear the conceit and self-gratulation of the average American traveller in other lands. It is a very dangerous habit which he falls into, if

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he goes to a church, as if it were only a show, and supposes that, of course, he is the religious superior of the people who worship there. I know it is very hard to extenuate the absurdities which are absurd, or to apologize for the short-comings of other rituals. But if one goes to a cathedral, one must do his best to make the best of what he finds. And one always has to ask himself whether he did the best he could to find other ritual more simple, or worship more sincere. I have heard a hundred Americans say that the Roman Catholic service in the Madeleine in Paris was operatic, and not devotional, for one who told me that he had searched for and found the hearty company of the French Liberal Protestants, who were worshipping with M. Coquerel in the obscure Hall of St. Andrè in Cité d'Antin. Now I have certainly no quarrel with the man who joins in the worship at the Madeleine. Only this I have to say, that if it did not suit him, I do not know why he went to such a service again and again, instead of finding a place of worship and religious companionship in which he should be at home.

This time is the last time of all for the Liberal Religionists of the world to draw aside from Fellowship with the Church Universal. Grant that in the past, the closely organized sects, those with hard shells, and hard creeds, have looked askance at us, as very doubtful allies. In these days, when they find their old foundations shaken, and antagonists for whom they are not prepared, they are fain to rest behind the defences of the very allies whom but just now they spurned. To take the instance of which I spoke just now, the intelligent traveller in any city of Europe may, if he choose, find the Gospel of Liberty, Christianity in its freedom, illustrated and enforced in churches which are more and more recognized as the outworks of the church against Atheism and Nothingism. The Freest Religionist ought not ask for bolder or more inspiring words than he will hear from Stopford Brooke or from Stanley in London; from Coquerel in Paris; from Father Hyacinthe of the Liberal Catholics, or from any of the Unitarian pulpits in Geneva; from Reville and his companions, and from hundreds of broad churches in the low countries; from the pulpits of the men who are building the German Protestant Association through all the north of Germany; from Friedrich and the Old Catholic leaders there and in the South of Germany; or, if one is

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to mention names, from Bracciforti in Milan, from Lange at Zurich, or, farther east, from our own brothers, the Unitarians of Hungary. Let a traveller only feel that he is not alone in God's world and must not try to be alone, that worship is not complete when it is the worship of a cell or of a cloister, but must be sometimes united worship, or what the Latin calls com-munion, — and he will find that the Church of Freedom in our day has planted the banner of Faith and Hope and Love in every land.

I suppose this New England habit may be natural enough, or easily accounted for. Our fathers were driven here, — from lands which were not too kind to them. No thanks to the Church of Rome that they came! No thanks to the Anglican Church! They came to a wilderness which was very rugged — and they made it blossom like the rose. No thanks to anybody for their success in doing so, — but to themselves! And now that it does blossom like the rose, — now that they have surrounded themselves, I do not say, merely, with every comfort of outward life — but with every help as well for the nobler culture and the spiritual longings of men, — now that in the desert that Kedar did inhabit, these churches have grown to rival the noblest of the old architecture, — so that the choicest work of the kilns of Munich and of London admits the light of heaven for our devotions, that the walls of these places of our meeting blaze with the glories of Byzantium and of Italy, — it is not so unnatural that men should say, "We were exiled from them, — and we are willing to stay in our exile, we will let them alone, — with a masterly inactivity." "If they can do without us, we can do without them."

But this is, after all, as if the hand should say to the foot, "I have no need of thee," or the foot to the hand, "I have no need of thee." The hand is tempted to say so. The foot is tempted to say so. But the moment either does say so, and acts on its declaration, it cuts off at the same time its vital connection with the head. And when the hand is cut off from the head, — it is lost!

None the less are our churches exposed to this temptation. They have wrought out, — thanks to their own zeal and to the martyrdom of the fathers, — what, I have no question, is the most perfect statement of Christian doctrine which has yet been given to men. Not in vain has the Holy Spirit for nineteen centuries

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led generation after generation into all truth. And they are willing to apply this doctrine, — if only they may apply it at their own fireside. "We will open the eyes of our own blind, and the ears of the deaf who live next door to us, and are there any poor in these streets, we will gladly preach good tidings to them. That is our place. For the rest of the world, do not ask us to carry them our religion!" I could name to you more than one man in our own pulpit who is willing to say this. Why, it is only to-day that my eye rested on what is substantially this statement, in the printed words of one of our own prophets. He is a prophet who disproves the old adage. He is not without honor, even in his own country and in his own home. I sit at his feet and am proud to say so. I listen to almost every word he speaks with joy and exultation. But not with joy nor with exultation did I find him saying, that the work of the Unitarian Church was to leaven, but "not to conquer." "Not to conquer." When I read those words I felt neither joy nor exultation. No! I remembered what I had read of that duty in an older book; and never has the lesson left me. I have been sometimes enveloped in clouds and murky darkness. But with the memories and promises of that older book, and with the present encouragement of the Living Spirit, it has seemed to me, sometimes, that I also have seen the clouds rolled back for a moment and the smoke dispersed, and clear against the heavens, I could see the form of one who rode upon a White Horse, whose name was the "Word of God." Upon his person he bore the title, "King of Kings and Lord of Lords." I have not observed in history that his victories were won when his followers sat comfortably in their homes. The language of the Revelation seems well chosen, — which says that they were armies which followed him, mounted on white horses also; not to enter into their rest, but to follow the "Word of God," even if the "Word of God" made war. I do not believe that they are meant to make war as the leaven makes it in the dough. I believe they are to go forth "Conquering and to conquer."

In those armies the Unitarian Church is enlisted; knowing no leader but "the Word of God." It is so sure of that Leader that it knows that its mission is to go forth "conquering and to conquer."

EDWARD E. HALE.

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EDITOR'S NOTE-BOOK.

UNDER this heading we propose to offer short essays or paragraphs upon topics on which we may desire to write without wishing to discuss them in any extended article; and especially upon topics of immediate interest in connection with the events and movements of our time. One of our best thinkers laments that we have not in America any journalism that is on a higher plane than "the *Times*, none of the *Eternities*." We understand and in some measure sympathize with the aspiration which this implies; but, in still ranking ourselves with what he would call the lower class, we count it no mean position provided we can do it with judgment and fidelity. If we in America have not yet as a nation risen to such eminence in high art as to be able to maintain in any of its departments an authoritative literature, but have long strides to make before we reach the level of other nations and other times, there is nevertheless no art so high as that of living well, and we may be content as a journalist to be one of the instrumentalities by which our American society is working out the possibilities of a Christian civilization.

WOMEN ON SCHOOL COMMITTEES.

We record with satisfaction, as one of the noteworthy events of the time, the admission of women in several prominent localities to positions of influence on the Educational Board. It seems strange that this should be recorded as a new thing, but are glad to believe that it is likely to become a general thing. In Illinois, where the Act declaring women eligible to any office under the school laws of the State came in force in July, 1873, at a recent election thirty-four ladies were candidates in different parts of the state for the office of Superintendent of Schools, and eleven of these were elected.

In the city of Boston, however, where it might have been supposed that the calling of women to this duty would be the earliest welcomed, it has met with serious opposition. At the last

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election four women were elected on the School Committee by large majorities in their respective wards. Those thus chosen were all of them conspicuous in the community by reason of valuable service they had rendered in educational and philanthropic movements. But there were many who strongly opposed their nomination, and after they had been duly elected the majority of the School Committee itself voted against their admission, and declared their seats vacant. It is just to say that some who thus voted declared that they did so in order simply that the question of women's eligibility to the office might be tested by the courts; but there were others who unhesitatingly professed their belief that women were unfit for the position. One of them made the ungracious suggestion, "What if some ward had seen fit to elect a child ten years old, — should we have felt bound to receive him?" We will make another suggestion — What if some ward had seen fit to elect an unscrupulous demagogue, a man of corrupt life, a subverter of the public morals? And we do not hesitate to affirm our belief that not only would the Committee have received him to his seat without any of this opposition, but that, provided this man had by his unscrupulous ability secured, as many such men have done, brilliant notoriety and power, some of these very men, now so jealous of the dignity of the office, would have been paying them a fawning deference! Of course we understand that many of those who opposed the election of women did so from the highest motives, and they have as much right to their opinion as we to ours; but we must declare our emphatic protest, and we have no doubt this conservative action will do more than any agitation the advocates of women's cause could have excited to establish in the public mind the eminent fitness of women for this kind of service.

There is in the community a latent good sense which will generally decide wisely when the interest is sufficiently aroused to lead people fairly to think upon a question, and when there is enough stimulus, either of sympathy or of wholesome indignation, to overcome the inertia which ordinarily gives such advantage to old prejudices and usages, and makes reform so slow. The recent discussion of this question has made many people, who never thought much about it before, recognize the fact that, whatever else women

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can or cannot do as well as men, there can be no doubt that the education and guidance of the young and the work of forming their character is eminently her domain. We remember the remark of a man now dead, who was once very prominent in connection with vast business enterprises and in public affairs, and who had a large family of boys. Said he, "I think I may say without arrogance that I feel myself competent to manage the duties of President of the United States or the interests of any corporation in the land, but I confess myself wholly ignorant of how to train my boys;" and he owned it as the result chiefly of their mother's care that they grew up, most of them, to be prominent and valuable members of society. We have no doubt that, partly as the result of this agitation in Boston and elsewhere, the practice will soon become general of having women associated with men in school superintendence.

CHARITIES.

The present winter, although not exceptionally severe, has been a season of unusual distress among the poor, from the fact that, owing to the financial pressure and other causes, a great number of people have been out of employment. In one city of fifteen thousand inhabitants the book of the Overseers of the Poor shows that representatives of no less than one out of sixteen of the families belonging to the city have applied for relief.

It is gratifying to know that a corresponding interest has been manifested generally throughout the community in the various branches of charity. It has led to discussions in many places as to the best methods of relieving poverty, and we hope that the result will be of some permanent value in throwing light upon this difficult problem. The problem is, first, as regards the poor themselves, to afford relief without impairing that sense of honorable independence the loss of which destroys the manhood and demoralizes the whole character, and to guard against imposture. And, secondly, it is not unimportant to consider also the effect of charity on those who give. The great compensation for all this suffering in the world is its fitness to develop human sympathies; and we distrust those movements which look to so systematizing relief that it shall be all distributed, as it were, by machine. We can conceive of its

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being so arranged that we shall be no more troubled in alms-giving than we are in getting water or gas, so that, if anybody applies for help, we shall have nothing to do but give a ticket of reference and dismiss the whole matter from our minds except as we pay our one contribution, once a year, precisely as we do our gas bill and water rates. But, in such a case, all opportunity for kindly intercourse and tender sympathy with human needs is exchanged for a communication as hard and soulless as our water pipes themselves. How to adjust the work of charity so as to make it best fulfill all the conditions is a problem well worthy of study and experiment, and we hope from the efforts of the present season, when reported, we may derive valuable suggestions.

In the city to which we have referred, an organization has been formed by the concurrence of all the religious societies, each of which appoints its number of men and women to form together a common working committee. They act in conjunction with the Overseers of the Poor, and every applicant in either quarter has his or her case investigated by the persons in whose district the case may lie. If the case is a deserving one, the first consideration is, *can the applicant work?* the rule being in no case to give pecuniary aid if employment will suffice. If the person is able to work, provision has been made for the men by an arrangement with the city to furnish employment *at a low rate of wages* to any whom the Committee may recommend. The scale of payment is not high enough to induce people to come in from abroad, and yet enough to enable one to live. If any able-bodied man refuses to take work for such wages, he is at liberty to do so, but he cannot receive other assistance. For the women, a committee of ladies have provided sewing, also at a low rate of compensation. We can conceive of many other ways of finding occupation, which perhaps will suggest themselves to such a committee. Some women cannot sew, but can wash or scrub. For such persons work might perhaps be provided by applying to families that do not ordinarily hire this work done and inducing them sometimes to employ such persons (at perhaps reduced wages), and so help her over this hard place. Others could get work, but have no one with whom to leave young children at home. In such a case the committe could do double service by finding some one unfit for harder labor,

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who, for remuneration, would take care of the other woman's children while she was out at work.

In case of sickness and other needs which cannot be met by the offer of employment, the arrangement provides for some personal attention. Sometimes the Visiting Committee can do all that is needful. Sometimes they will enlist the sympathy of some neighbor who will undertake the service. And, by the way, the intention is not to supersede the benevolent action of families who may have poor persons in whom they are individually interested, but rather to stimulate this activity.

Among the most gratifying features of the organization we consider this, that all the religious societies in the city, Protestant and Catholic, are working together. The pastors and the laymen and the lay women from each are associated on the various committees in this truly Evangelical Alliance, and the contributions raised in all the several churches are put together in a common fund.

It may be said, "All this sounds well, but does it amount to anything more than a pretty scheme?" This is certainly an important and pertinent suggestion. How often it happens that an excellent plan has been adopted for some worthy object, and, after all, nothing comes. Our experience in such matters leads us to predict beforehand that the most perfectly adjusted system of the sort *will not succeed*, unless it is afterwards kept constantly energized and regulated. The most perfect machinery is useless without a constant motive power, and it also needs oil to prevent the friction of its parts. And so the best selected Committee and most perfect set of By-Laws will be effective only just so far and so long as the whole is magnetized and regulated by steady enthusiasm and managing tact and patient influence somewhere behind.

We hope to report from time to time various experiments or suggestions that will be of value in connection with this important subject.

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FOREIGN ITEMS.

ENGLAND.

"THE TRIUMVIRATE OF ANOMIA," — THE ENGLISH CHURCHMAN can content itself with no less imposing language than this combined force of Latin and Greek affords, with which to introduce its burning indignation at the spirit of "lawlessness" which, it believes, is threatening the very foundations of their establishment. The first of the "Triumvirate" is Dean Stanley, whose recent offence is permitting Max Müller to lecture in his pulpit. But we will state it in the words of the Article itself: —

"Let Westminster have the precedence due to it — Westminster, the abbey of royal foundation, that ought, and indeed once was designed, to be a cathedral; on whose altar the crown of these realms is laid before it is solemnly set upon the head of the sovereign, in one of whose chambers the Sacred Synod of the Church is convened, while in the palace adjoining the Great Council of the nation assembles, and in its hall the law is administered by the highest Judges of the land. On all these grounds every loyal Englishman, every true Churchman, feels that to Westminster the precedence of honor is due. And in proportion as he feels this, does his blood boil with indignation to think that to this same Westminster is due the bad pre-eminence of not only sanctioning, but initiating the most grievous Church scandals. To justify the evil precedence thus assigned to it, we need not go back to the desecration of the Holy Communion by the invitation to participate in it given to a denier of the Godhead of our Divine Redeemer; to the encouragement and support afforded to an apostate Bishop and an apostate Priest. The more recent scandal would suffice to more than justify our placing Westminster at the head of the Triumvirate of *Anomia;* the profanation, namely, of the sacred edifice by the authoritatively solicited intrusion of a learned professor, to whom his character of a 'layman,' in the legal sense of the word, guarantees immunity for the offence to which he was a comparatively innocent party, and for whom an additional excuse may be made on the ground that he is neither bound nor held to believe in any particular Creed — Athanasian, Nicene, or Apostolic. Is it to be tolerated that the fane consecrated as God's House of Prayer and Praise, for the celebration of the most sublime and awe-inspiring mystery of the Christian Faith, should be desecrated by a lecture calculated to suggest to its hearers the inference that Christianity, Judaism, Mohammedanism, Buddhism, Hindooism, and numberless other *isms*, are all varieties of

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the same species, 'religion,' just as the Caucasian, the Celt, the Teuton, the Sclavonian, the Red Indian, the Negro, and others — not excluding, according to Dr. Darwin, the baboon and the gorilla — are all varieties of the species *homo?*"

The second of the "Triumvirate" is the Canon of Canterbury who, at the meeting of the Evangelical Alliance in New York, presumed to take part in the Communion Service with Christians of other forms of faith, — or, as the article expresses it, —

"Flaunted at the order of His Church in the sight of the gainsayers, insulting the Bishops of a Sister Church, to which those gainsayers are, as they are to our own, 'pricks in her eyes, and thorns in her sides,' proclaimed religious communism on the other side of the Atlantic."

The third offender is "he of Taunton," who, "dissatisfied with an exposition of the doctrine of the church put forth by the Bishop, . . . has publicly proclaimed that, in his opinion the time has arrived for 'breaking with the Bishops.'"

MEANTIME other signs of activity and interest in the English Church appear to us much more gratifying and much more likely to avert the calamity which some of its friends seem to fear is impending over it:—

"The Archbishop of Canterbury summoned a meeting of the Clergy and Laity of his Diocese to meet at Lambeth Palace, on Tuesday, February 3, to discuss the following questions: The best means of strengthening the hold of the Church upon the middle classes of society. The most effectual means of checking intemperance, with especial reference to the Church of England Temperance Association. The best means of influencing for good young people who have left school, especially for agricultural parishes."

This is one among many indications that some of the most prominent members of the church in England are turning their attention with renewed earnestness to practical Christian work. We suggest their example as an answer to the wail with which the article in "The English Churchman" from which we have quoted concludes, namely, "If the foundations be destroyed, what can the righteous do?"

ITALY.

POOR OLD ROME! What wonderful changes are going on among her sacred streets and hills and plains. On the one hand the work of excavation is in active progress. They have recently disclosed the great hall of the Baths of Diocletian, part of the walls of Servius

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Tullius. Two enormous vases covered with fine reliefs are reported among the new discoveries, and several interesting busts. Thus we are being brought constantly into fresh contact with the glory of the remote past. On the other hand, there is no less active work in loosening the foundation of what in the later period of her history gave her the supremacy of the world. The Italian government has begun an attack upon the old ecclesiastical establishments. Four of these have had their doom fixed during the past season, and the occupants have received notice to quit. Many of them have already scattered among the Sabine hills, or else in other parts of Rome.

The first of the institutions thus broken up is the celebrated Tordi Specchi Convent. One of the sisters is a grand-niece of the Pope. The nuns were mostly occupied with works of charity. The second is the House of the Franciscans of Buonaventura on the Palatine. Here were many Christian memories. Near by the young St. Sebastian, so favorite a subject with Christian artists, was martyred. The third is the convent of The Ladies of the Visitation of St. Francis de Sales, also on the Palatine Hill. The nuns were moved there not many years ago from the Quirinal by the Pope, where he said they would have a beautiful quiet spot, and never be disturbed. The fourth convent is that of St. Onofrio on the west side of the Janiculum. Tasso spent the last days of his life in this retreat. All the monks are middle-aged, and given to ecclesiastical studies. The library is old and very valuable. It has passed into the possession of the city.

These changes are sad. Where there are abuses they should be swept away, and the hording of vast lands and properties should not be allowed. But many of these old retreats are probably harmless and are too full of holy memories to be rudely invaded. Victor Emmanual evidently has not much eye to the beautiful, nor much reverence in his composition.

In one aspect, however, we see in all this an immense service as regards the disenthrallment of the Italian people and the progress of liberal religious thought. Notwithstanding all that is so truly said about the prevalent lack of faith in the doctrines of the church among the Italian priesthood, yet the mighty spell of the church holds them with prodigious power. Father Hayacinthe found in Rome persons enough who agreed with him in his most heretical opinions, but few who had the courage or earnestness of conviction to co-operate with him. A few years ago a large body of priests united themselves in a liberal league, with their headquarters in Naples, hoping for the sup-

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port of the new government of Italy; but disappointed in that, and quailing before the uplifted finger of Pius IX., the majority of them slunk away and disappeared in the old functions of their appointed stations. Perhaps, considering their debased and enfeebled moral condition, such distasteful work as this above described may be a needed help to bring them into a willingness to breathe freer air and make them rouse themselves to vigorous and honest thought.

Other symptoms in Italy are of a more agreeable kind. An interesting circumstance is recently reported, that is, the publication in North Italy of a translation of Dr. Channing's treatise on Self-Culture The publication is made by a man of influence and culture, who, in a Preface, gives a glowing and appreciative notice of Dr. Channing, whom he commends as a teacher of ideas full of value to the Italian people. His special interest in him, to be sure, is because he regards him as a wise counsellor and friend of the working classes. He is himself a large manufacturer and has a great number of people in his employ, and it appears to have been primarily for their benefit that he caused this work to be printed. But he has also taken pains to distribute it over the country, and wherever it goes it will help to make Dr. Channing favorably known.

In a Recent Number of "Word and Work," published by the American Unitarian Association, we gave a brief notice of what was being done in Milan by Prof. Bracciforti, a modest man of great culture and intense religious earnestness, who is devoting what time he can save from the duties of a professorship to the teaching of liberal Christianity. In a few days after this notice appeared we received, from a friend who refused to be made known, the sum of two hundred dollars for us to send to Sig. Bracciforti to help him in his work. The following is his reply: —

Milan, Nov. 10, 1873.

Rev. Charles Lowe.

My dear Sir, — Your kind communication of Oct. 20 came duly to hand, and I beg you to accept and tender to ——— ——— my warmest thanks for the liberal gift of £37. 17s. God bless them for such thinking of the greatest want of my beloved country, and may he make me instrumental in glorifying his name and bringing many to him even in this stronghold of spiritual tyranny and superstition.

Since I had the pleasure of seeing you here I have been conducting a religious service in Milan on Sundays (except the first Sunday of each month, when I go to Reggio), in a large hall on the ground floor in Via Morigi, N. 11, at 11 o'clock A.M. The principal news-

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papers usually announce the subject of each of my discourses, a favor which they have not yet shown to any other denomination. This and the number of intelligent people who come to hear — the room being on some occasions considerably, though never as yet quite filled — encourages me to hope that our rational and cheering views of Christianity are spreading silently, and will spread more and more.

I always begin with a short instruction to my own children, which is announced in the papers under the title, "God's revelation in Nature." Several grown up people are always listening attentively, and sometimes I have noticed other children. But the priests are on the alert, and do their utmost to deter parents from bringing their children to hear me. Of this I have positive proof and am the more determined not to give it up. I do think that one of the greatest wants in Italy is to show in a popular manner the agreement between science and religion, nay, to persuade that the tree of knowledge can bring no fruits really good to man if it is not run through by the divine sap of that pure spirit of Christianity whose name is love to God and man. Have you any popular writings or tracts that can help me to do this? I am sure they would do much good.

In one of my lectures I insisted strongly on the duty of professing in public our religious belief. The room was almost full. I concluded by inviting such as were in sympathy with our liberal view of Christianity to come forward and write down their names and residences that we might begin to know each other and act in concert. Alas! they applauded, but withdrew, fourteen only excepted, without writing down their names. Among the fourteen are, — a retired captain, a person employed under government, an accountant, two merchants, and two ladies, one of them the mother of a most eminent Professor of Polit ical Economy. This lady always attended last year, up to the time I was obliged to suspend my services during the months of September and October owing to a serious illness of one of my little children for whom the physician had prescribed the air of the country. I resumed my religious meetings yesterday, when I had the pleasure of becoming acquainted with Lady Bowring, who is now in Milan on her way to Rome; but I did not see the Italian lady, and am afraid that either the priests or her son, the Professor, have prevailed on her to forsake us. But now that through your liberality and that of our English friends, who let me know by Mr. Spears that they also are going to send me a draft of £25, I can dispose of some more time for my ministry, I am determined to begin with those fourteen, visiting them at their homes, and trust that the number will go on increasing.

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Before beginning my lectures I declared to the public that it is not my intention to seek to gain converts to Unitarianism by exacting the renunciation of other forms of worship. The liberal Catholic, the Jew, the Protestant, who (disregarding the excommunication of the See of Rome, of the Synagogue, or of the Protestant ministers), should not only attend our meetings, but should even wish to honor publicly the memory of Jesus of Nazareth by celebrating the rite commemorative of his death, can do so if his conscience approves the act, although it may not permit him to leave the church of his fathers or of his choice. I concluded by saying that I am working, however feebly, for the advent of that church, the friend of science, the truly Catholic or Universal church, *which it is reserved for Italy to proclaim from the Capitol.* Out of six journals which reported my declaration only one — the Corriere di Milano.— gave the last words, which I have underlined.

For the present I do not think it advisable to resume the publication of my periodical (La Riforma del Secolo xix.), nor would the sum I can dispose of suffice, unless I give up the meetings, which in my opinion are important.

I have heard of a new publication in Holland entitled "The Bible for the Young." I rather think of translating it into Italian, as I am told it contains, in a popular, attractive form, the results of modern criticism and true theological science. This, though a work of some length, I think the Italians, at least such as are studious and earnest, would read more than any desultory matter in any periodical that I could write for the present. I cannot write more this time, but will shortly send you another communication, in which I will tell you my views upon the present religious movement in Italy.

Again thanking you most heartily for your kind interest in our behalf, I remain yours,

FERDINANDO BRACCIFORTI.

SWITZERLAND.

IN SWITZERLAND the development of free thought and life in their effect on Catholicism have been as different, as the clear bracing air of her mountains is different from the enervating air of Italy. There has been nothing to correspond to the confiscation and suppression of Convents in Rome, though in some of the acts of the government the Pope and his friends have complained of harshness and abuse; but the imperative demands of freedom and enlightenment have asserted themselves, and made it clear that neither shall thought be trammeled nor shall the tyranny of Papacy be allowed. What a contrast between the results of Father Hyacinthe's lectures in Rome in 1872, and his lectures in Geneva in 1873!

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His success and the strength of his following appear to be continually increasing. The *Journal de Geneve*, in describing the movement, says,

"Men of profound Christian instincts, but whose consciences were daily chafed by the yoke they had to bear, have welcomed with joy a religion in which faith was not a synonym for slavery; men once free-thinkers have felt those needs re-waken in them which are inseparable from human nature. Geneva has seen grow up in her bosom this new reform, less profound, perhaps, than that of the sixteenth century, but equally sincere, moral, and religious. It has recognized with joy that Catholicism and Protestantism were not of necessity — as was once thought — brothers at enmity, but differing representatives of Christian thought, which can join hands and go on together in the same love for God and for country. . . . The future, we hope, will confirm and develop the results obtained, and who knows if from this humble seed, cast on Swiss soil, may not come a harvest, covering, in time, all Europe? If Catholicism is to live, it can be only as it undergoes a transformation such as that which is going on under our eyes. As Lacordaire, Montalembert, and Lammenais have said, 'Its only future is in liberty.'"

DAVID FRIEDRICH STRAUSS.

This eminent writer, who has just died in Germany at the age of sixty-five, has been perhaps longer and more widely known than any other foreign theological critic. It is probable that the actual readers of his works are not so numerous as is supposed, for they are not very easy or attractive reading; but the results of his criticism have been spread world-wide by the repetitions of his followers and through the replies of his opponents. His "Life of Jesus" was first published forty years ago, and so great was the excitement it produced and so long and earnest the controversy awakened by it, that it has occasioned a vast amount of literature, in all languages, the extent of which it would amaze us if we could see brought together all the defences and the replies.

In his criticism Strauss started with the assumption that miracle is impossible — and it was partly to reconcile this with a belief in the honesty of the writers of the Gospels that he propounded his famous mythical theory. This regard for the honor of the New Testament writers does not appear in his later editions, where he affirms that there are in the Gospels some statements that are designedly fictitious.

In his views of God he came more and more to a pantheistic position — and he latterly renounced all belief in individual immortality.

In politics he was conservative to the degree of bitterness; and he regarded the institutions and ideas of this country with hatred and alarm.

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HOME ITEMS.

THE system of Local Conferences inaugurated in the Unitarian Denomination seven years ago has fully verified the hopes which were entertained of it in the beginning. Some feared that, after the novelty had passed, the frequently recurring meetings would lose their interest; but it would appear that, on the contrary, the attendance in many of the Conferences has steadily increased, and even in those which began so enthusiastically that there was no expectation of having larger numbers, there has been no falling off — and the meetings are welcomed as among the most valuable gatherings of the year. The stimulus which is developed in these Conferences quickens the life and activity of the separate churches, and the discussions rarely fail to be edifiying and profitable to all who hear them.

THE WISCONSIN UNITARIAN CONFERENCE met at Sharon, Wis. Rev. S. S. Hunting preached the opening Sermon. The session of the following day began with a devotional meeting conducted by Rev. Enoch Powell, of Monroe, Wis. Then Rev. H. M. Simmons, of Kenosha, gave an Essay on the methods of cultivating religious warmth. C. A. Stearns, of Janesville, gave an Essay on "Religious Sentimentalism," — Rev. E. Powell an Essay on the best way of spreading Unitarian views, and Thomas Vincent, M.D., of Rockford, an Essay on "Evolution in Religion." Rev. C. W. Wendte, of Chicago, delivered in the evening a lecture upon "Starr King in California." And in the course of the Conference Sermons were delivered by Rev. J. L. Jones, of Janesville, Rev. Dr. Balch (Universalist), of Elgin, Ill., Rev. Mr. Hewitt, Rev. Dr. Kerr of Rockford, and Rev. J. Fisher, of Whitewater. One feature of interest in connection with this Conference was that it was held with a small, newly organized society, which was quickened and helped by the sympathy of these sister churches, which doubtless found its generous hospitality repaid by the stimulus and support which the gathering afforded.

THE WORCESTER CONFERENCE met in Westboro, Mass., Jan. 20 and 21. It was opened by a Sermon from Rev. J. H. Wiggin, of Marlboro, and on the second day a social religious meeting was held, conducted by Rev. A. J. Rich, of Brookfield. At the regular sessions

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of the Conference a resolution was passed, on recommendation of Rev. E. A. Horton of Leominster, with a view to the preparation of a Memoir of Rev. William G. Scandlin, former Secretary of the Conference, whose whole career furnished so noble an example of Christian living and earnest purpose. Reports were read of the condition of every society within the limits of the Conference, and the following resolutions were adopted, looking to more efficient missionary activity: —

"*Resolved*, That we, the Worcester Conference, do hereby suggest to the Board of Officers of the American Unitarian Association a closer and more thorough attention to the missionary places of New England.

"*Resolved*, That we promise to heartily co-operate with them in every missionary labor they may institute within the borders of our Conference."

Rev. Henry Blanchard, of Worcester, read an Essay on the need of increased attention to Biblical study, which was afterwards discussed through the day by Rev. Messrs Cutting, Fitzgerald, Shippen (Secretary of the A. U. A.), Emerson, Ballou, Allen, Willard, and others. Twenty-five societies were represented at the meeting by twenty Pastors and one hundred and fifteen delegates — and there was besides a large attendance of persons interested in the exercises of the occasion.

The New York and Hudson River Conference had a meeting in Brooklyn in the church of the Third Unitarian Society (Rev. Mr. Camp), Feb. 10 and 11. The opening Sermon was preached Tuesday evening by Rev. C. G. Ames, on "The Ministry of Reconciliation." The morning session began with an hour's familiar consideration of the subject of fellowship with one another in the spirit — introduced by Rev. Mr. Harrison of Montclair. The Reports of the various churches were then presented, and in almost every instance the statements showed increase of prosperity. Rev. Henry Powers gave an Essay on Evolution, which led to an interesting discussion. There was also a debate upon Sunday schools, and a Committee was appointed, with Rev. J. W. Chadwick as chairman, to assist Rev. Mr. Jones of Janesville in collecting hymns and tunes adapted to Sunday schools. A resolution was passed expressing the sympathy of the Conference for its President, Rev. Dr. Bellows, its regret at his enforced absence, and the earnest hope and prayer that he may be soon restored to us and his society in perfect health.

The Suffolk Conference have held a series of meetings to consider the various methods of public charity. The first was held in the

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vestry of the South Congregational Church in Boston to consider the condition and needs of the poor of Boston.

The second meeting was held Jan. 29, in the vestry of Hollis St. Church. Dr. E. F. Bigelow, on behalf of the Howard Benevolent Society, William H. Baldwin, Esq., for the Young Men's Christian Union, Thomas Gaffield, Esq., for the Young Men's Benevolent Society, Nicholas J. Bean, Esq., for the Society of St. Vincent de Paul, presented statements in regard to the methods of their respective organizations. Rev. G. L. Chaney offered a resolution, which was passed, to take measures for securing regular concert of action among the leading charities of the city.

The third meeting was held in the chapel of the First Church, on the subject of hospitals. After statements in regard to several institutions, Rev. Rufus Ellis offered a resolution embodying the plan recently tried in England, of having a hospital Sunday, when in all the churches contributions should be taken in aid of hospitals, and it was unanimously adopted. Mr. Ellis also presented an account of the Boston Training School for nurses, lately started with good promise of success.

H. P. Kidder, Esq., offered a resolution directing the officers of the Conference to make inquiry as to the need of a convalescent Hospital to supplement the present hospital accommodation of the city.

The fourth meeting of the series was to consider the subject of "Homes for the Homeless." Reports were presented from the Female Orphan Asylum, The Tempory Home for the Destitute, The Massachusetts Infant Asylum, The Children's Mission for the Children of the Destitute, The Baldwin Place Home for Little Wanderers, The Home for Aged Men, The Home for Aged Women, and The Washingtonian Home.

THE SUFFOLK CONFERENCE arranged another series of meetings, to present the work and the needs of the American Unitarian Association. It appeared from the statement of the Secretary, Rev. R. R. Shippen, that the amount of application for aid from the funds of the Association so far exceeds the receipts that at the monthly meeting in January the Board felt obliged to defer all appropriations (though some of the applications then presented were very pressing, and most of them unquestionably deserving), in order that representation might be made to the churches of the imperative need of larger contributions.

It was with a view to this that this series of meetings was proposed.

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The first was held in Arlington St. Church, Feb. 8. The subject was, "What ought Unitarians to do for the Religious Life of this Country?"

Rev. J. W. Ware presided, and addresses were made by Rev. C. C. Everett, and Rev. R. R. Shippen, Secretary of the American Unitarian Association. A full report of these addresses will be published in the "Word and Work," issued by the Unitarian Association.

The second of the series was held in the First Church, Sunday evening, February 15. After prayer by Rev. Mr. Hale, Rev. Mr. Ellis made the opening address:—

ADDRESS OF REV. RUFUS ELLIS.

He said: We are met to consider the condition of "our cause" in other lands—"our cause," by which I mean not so much a well-defined and formulated Unitarianism, as a Christianity which is bound only in the Spirit of Him who taught it, a broad and living and growing Gospel; a Christianity which is chiefly concerned to hear Christ; a Christianity which makes and interprets its catechisms, and is not made and interpreted by them; a Christianity which interprets Paul by Jesus, not Jesus by Paul, and puts the weightier matters of the law, and chiefly the great commandment "to love one another" before meat and drink, and mint, and anise, and cummin; its creed of creeds, the divine life of Jesus; its symbols and confessions, written not with ink upon the paper leaf, but as by the finger of God upon living hearts. "Our cause" is a very old one. From the first, here and there in Christendom, up and down through the Christian centuries, it has never wanted faithful and earnest adherents, sometimes working together effectually, but oftener quite as effectually without any formal organization. "Our cause" is that of the latitude men, who have never been wanting in any large church communion, and who, in the midst of bigotries and enslavement to the mere letter of revelation and the antagonisms of sects, have cherished a reasonable and cheerful faith, and wherever there seemed any faintest promise of increasing light have thankfully turned that way. This is the Christianity which engages my thoughts and affections, and to which my days and works are devoted. And for this Christianity the outlook is very encouraging, in other lands as in our own land. Is there encouragement for any other? Look at England; read the sermons, lectures, addresses of the foremost preachers of that land, especially in the National Church, where for those who can see their way clear to accept the privilege, law happily affords shelter to freedom. I need only name Dean Stanley, John Hunt, and the writers in the "Contemporary Review" amongst the living; Frederic W. Robertson and Alexander Ewing, Bishop of Argyll and the Isles, amongst those who, being dead, yet speak. Turn to Scotland; listen to the common sense in religion of Principal Caird, see what a noble successor is Principal Tulloch to the large-minded religious

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scholars of England, Cudworth, Hales, Whichcote, Chillingworth, and the rest, whose story he has so admirably told. You say, "These are not Unitarians." I reply: What matters the name? What matters it whether the work of a large and free Christianity is going on within or outside of the enclosures of the National Establishment? Not that I would forget, God forbid! the noble men who have labored to defend and illustrate a distinctive and formulated Unitarianism, or who for the sake of Christian freedom have dwelt apart, such men as Carpenter, Martineau, Tayler, Thom, Sadler, Beard, men who, but for their conscientious scruples, might have held place in the English Church amongst the first. I know of no abler mediator between science and faith than James Martineau. And so in France, in Germany, Hungary, Italy and Spain, there is the harvest which is white for the garners. Ye who, having no confidence in the flesh, have all the more confidence in the Spirit and in Him who once embodied and showed it forth, and in the true men and women and children who in all time are the body of Christ, and witnesses unto his blessed truth, go forth as reapers, and doubtless ye shall return with joy bearing your sheaves with you.

The following letter from Rev. Dr. Sears, was read: —

WESTON, Feb. 6, 1874.

Dear Mr. Shippen, — An attack of illness, attended with a good deal of prostration, has put me into the doctor's hands, and on the shelf, I fear, for the present. He prohibits my preaching for several Sundays, and I am sorry to say that I shall not be able to come to the meeting at Mr. Ellis's church on the evening of the 15th. I regret this the more because there were some things I wanted specially to say.

When in London, I attended a meeting at the Stamford Street Chapel, called specially to express the fellowship of the English Unitarians towards American Unitarians, several of whom were in the city, and who attended the meeting; and a resolution was passed in which I was requested "to convey to my brother members and our churches in the United States the sincere and increasing interest felt among us (the English Unitarians) in every movement and utterance among them that tends to develop and strengthen the religious sentiment and the Christian life of the world."

Thus charged, as it were, by our warm-hearted brethren across the sea with a message to our people here, I accepted it as a kind of special Providence when your invitation came to me, as offering an opportunity to deliver their message.

The three phases of English Unitarianism, so beautifully represented by three of its choice spirits — the *practical*, the *theological*, the *philosophical*, — I had an opportunity, though a very brief one, of becoming acquainted with. These three forms and phases, as we find them severally manifested in Mr. Spears, the worthy Secretary, whose life and work are

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a benediction to all who know him; in Dr. Sadler, who shows how the highest and most positive of Christian doctrines may so enter into one's faith as to produce the warmest and broadest catholicity; and in Martineau, who shows how the purest abstract theism may not only be held clear of pantheism, but overlook and disclose its absurdities and shortcomings, — these I wanted specially to speak of. And in this connection I would have spoken of the Broad English Church, growing broader every day without changing its forms and rituals, and sure to transfigure them without throwing them away, until they become the beautiful clothing of a new liberal Christianity — liberal without skepticism, and free without being latitudinarian.

I am *very sorry* my sickness is likely to keep me away from the meeting, and from saying the message of which this is only an outline. I send this, I hope, in season to prevent my failure from impairing the success of the meeting.

Yours, very sincerely,

E. H. SEARS.

ADDRESS OF REV. FRANCIS TIFFANY.

Rev. Francis Tiffany spoke of the present religious condition of Germany. He said every nation seems to have its special work to do, and the German work is that of *study*, to which their climate and the forbidding scenery of their country almost drive them. The outward world forces the mind inward to intellectual pursuits, to books, and to the contemplation of itself. A very energetic people, the Germans have no vent for their vigor in other directions than that of religious speculation. They are politically fettered. They find freedom only in religion. Again, Germany *trains* men for all departments, whether theological, medical or scientific. Thorough discipline is its characteristic. The professors are world-famous men, who give their lives each to his own department. The course of study is long and severe, and is conducted with the aid of a literature perfected in every point by generations of writers. This gives breadth of mind, manly toleration and generous sympathy with many sides of truth. But, while there is liberty in study, there is none in the public religious teaching of the pulpit. The State is absolute over schools and churches, and puts only *safe* men into office. There is therefore this result: there is one set of doctrines held by the educated, and quite another taught to the common people. Hence the clergy are justly despised because they are dishonest. There are, indeed, some exceptions, but this is the rule resulting from the aim of the Government to make the church serve its political ends. Then, to supplement this general distrust of religion, comes in the influence of scientific discovery; and materialism is very popular and powerful.

On the other hand, there is, however, in Germany a wide-spread religious movement, specially interesting to us, represented by "The Protestant Union," so called, which consists of laymen and women, who desire, by thoughtful books and by social meetings, to free the Church

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from the State, and to enlighten the people upon the criticisms of the Bible. This is an influential and very promising action. It is not the negative rationalism of thirty years since. It is from the heart. It is the loving piety of the German mind. It is the reawakening of the mysticism which has always marked alike the philosophy and the rich hymnology of the race. It is Christianity a spirit; it is faith in a kingdom of God, ruling this anxious scene of human suffering and ignorance. These earnest men have come out of doubt, and their ruling principle is that of growth.

ADDRESS OF REV. E. E. HALE.

Rev. E. E. Hale declared the sympathy we ought to feel in the liberal religious movements of Europe. We, most of us, mean to go to Europe in the next ten years. We must search out the services of the Luthers and Melancthons of to-day, and hear what living men are saying to living men. Emerson said, "Attend the worship of the people among whom you travel, see its sincerity, its motive, its spirit, if you would understand the nation's life." This, which is true of Mohammedans and Brahmins, is equally true of a Christian community. We must attend the liberal religious services of the cities we visit. We need a European list by the American Unitarian Association of such churches and ministers in England, Scotland, France and Germany. We ought to know the leaders of religious thought, and they are, as usual, the liberal thinkers. Our New England tendency of being sufficient to ourselves must be reformed, and we must act not only as a silent leaven, but aggressively, "conquering and to conquer."

ADDRESS OF REV. G. L. CHANEY.

Rev. Mr. Chaney made the concluding address, especially upon our cause in India, urging all Channing Unitarians, holding the brotherhood of man and the worth of human nature, to assist in the work of foreign missions. He answered at length the objections, that there is work enough at home; that the pagan system is best for pagans; that they *cannot* be converted; and that such missions do not pay; drawing evidence from Orthodox and Baptist missionary zeal and success, and closing with a warm expression of sympathy for our solitary and devoted representative at Calcutta.

Rev. Mr. Chaney contrasted two pictures now standing near each other in the rooms of the American Unitarian Association: one the head of Channing from Gamberdella's painting, and the other the figure of Dourga, the ten-armed, popular goddess of Bengal; and he demanded of his hearers, Have the fellow-believers with Channing any duty to the worshippers of Dourga? The people of Bengal are men; nay, they are of the same Arian race with ourselves. The doctrine of the father of Unitarianism was that we must revere in every man that "rational and moral natural which is to endure forever, by which he may achieve an unutterable happiness, or sink into unutterable woe;" and we must not

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hear with indifference the story of a thousand million men now heedless of the high calling of God in Jesus Christ. Our want of interest in humanity contrasts sadly with the zeal of other Christians. Their efforts, their devotion and their success are a conclusive answer to our objections to foreign missions. For the Baptist and other Trinitarian missionaries in Africa, India and the far East have proved, first, that we have *not* "enough to do at home." Second, that the religion of paganism is *not* "the best for them." Third, that the heathen *can* be converted, and, fourth, that foreign missions *do* pay, in the lowest and in the highest sense. Mr. Max Müller paid a just tribute of scholarly truth to Christian love when in Westminster Abbey he recounted the labors and success of the true missionaries in heathen lands, declaring that the missionary spirit was the first characteristic of every living and progressive religion. We have at least one representative of this spirit in our missionary at Calcutta, born and bred among ourselves, conducting his work with courage and catholicity, alone and weak, fed by words of cheer from the old home church which sent him forth, one frail man, "to the help of the Lord against the mighty."

THE CHICAGO CONFERENCE met Feb. 11 and 12. The opening Sermon was preached by Rev. C. G. Howland of Kalamazoo, on "Method of Study in Religion." After interesting reports from the various churches, Rev. R. L. Collier, D.D., read an Essay on "Have we need of churches? Rev. C. W. Wendte read an Essay on "Why we call ourselves Unitarians." Both these papers elicited earnest discussions.

THE SOUTH MIDDLESEX CONFERENCE held its seventh annual meeting in Chelsea Feb. 18. About three hundred persons were in attendance. We condense from the "Christian Register," to which we are indebted for most of our reports, the following account:—

The question for consideration for the day was, "What ought Unitarians to do for the religious life of their societies?"

I. By the methods so generally adopted by Christians of other denominations, such as conference and prayer-meetings in the respective societies.

II. By efforts to carry or send the gospel to other societies, or to persons without regular gospel ministrations.

III. By means of our literature, especially our newspapers and magazines.

Rev. E C. Guild made the opening speech under the first head. He thought we must make the concession at the outset that religion is a personal affair, a matter solely between the individual soul and God. And the divinest part of religion, that phase of it which brings a man into

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communion with God, prayer, is an experience of isolation. But on the other hand man has been created a social being, intended for a social life, and so while in his vital relations with God he must be alone, yet it is just as natural for a man who has a prayerful heart to be social as for one who has not, so there is a naturalness in social religious exercises. The chief reason why it is so difficult to sustain among our churches what is called prayer-meetings is because in our societies we do not have praying constituencies. He feared the individuals did not very deeply feel the need of prayer, and hence did not resort much to it. He was less concerned about establishing prayer-*meetings* than about awakening prayerful desires in individual souls. When we have prayerful persons in our societies there will be little difficulty about prayer-meetings. He believed in the worth of such meetings, but where they do not livingly exist, the best way is by personal appeal, personal exhortation, a bringing of the duty close home to the individual heart and conscience. When this is faithfully done, he thought the meetings will take care of themselves. Mr. Guild also spoke of the helpful occasion afforded by the communion for the awakening of religious interest.

John C. Park, Esq., opened discussion on this second division of the subject. He thought it was hardly Christian for a prosperous, well-to-do society, Sunday after Sunday, year after year, to reserve to itself the luxury of good preaching without any thought of whether anybody else enjoyed the privilege or not. He thought wealthy societies ought to send their ministers a certain number of Sundays every year to places where the people were unable to secure a minister.

Mr. Park presented the following resolution : —

"*Resolved*, That Messrs. Reynolds, Bland and Green, and Mrs Talbot, of Billerica, and Abbott, of Newton, be a committee to take into consideration the second proposition on this day's programme, to collect information, and report to the next meeting of this Conference such action as they may deem best."

Rev. H. H. Barber, on the third division of the question, read a thoughtful paper on our theological and religious literature. He began by saying that Unitarians had in the past enjoyed an honorable reputation for scholarship and literary culture ; but that this had been displayed much more in other departments of letters than in distinctively theological writing, — in which our work had been relatively small. In seeking the reason for this he found one prominent cause to be that our scholarship has been more critical and analytic than productive and philosophic. Our younger men especially have given themselves too much to scientific speculation, which is the overmastering tendency of the day. They are investigating origins and methods of the life back of them and below them, not the powers and relations of the life within them and about them. We need to cultivate solid, patient thinking on the divine side of Truth, to make the verities of the spirit apprehensible and convincing ; and we need to use the materials of man's religious consciousness and

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history, the thought of inspired souls, the contents of the Christian Gospel, for enlarging the knowledge of divine things and intensifying in human society and human souls the consciousness of God. He appealed to our men of first ability, our men of faith and prayer to apply their best powers to the discussion of religious questions in relation to speculative thought and to practical life, and he urged this especially in connection with the proposed "Unitarian Review," and submitted the following resolution, which was unanimously passed: —

"*Resolved*, That this Conference welcomes with satisfaction the proposal to maintain a theological and denominational review, under the charge of Rev. Charles Lowe; and inasmuch as its excellence will greatly depend on the means at the editor's disposal; and inasmuch as he will receive for this purpose a portion of each subscription that is paid directly to himself, we will endeavor to co-operate with him by procuring for him subscribers in our several parishes."

Rev. Mr. Metcalf followed, seconding the above motion, saying that in our pulpit-word we had to confine ourselves so much to purely practical themes that we had to leave unsaid a great many things concerning theological matters which it would be well for the people to hear, and so the weekly newspaper and the monthly magazine were a sort of necessity, and both ought to have a wider circulation and more extensive reading among our people.

After a bountiful collation, discussion on the general question was resumed by Rev. R. R. Shippen, who made a happy speech full of affirmative thought and missionary zeal. He said: —

We are not to conceal or keep to ourselves our best thought, but spread it broadcast. Although the American Unitarian Association had within a year or two distributed nearly a thousand packages of our books, containing ten volumes each, in New England, had given them to Trinitarian ministers who had applied for them, when a call came from Central New York, he felt badly that the state of the treasury was such that they had to refuse. We ought to have funds enough to send Channing to every minister in the country who would accept his word.

Dr. Hosmer uttered a strong and healthy word in behalf of personal devotion and consecration to God in prayer. He was followed in the same strain by Rev. Mr. Wilson, of Allston.

Rev. Mr. Babcock, of Groton, thought we ought not to be concerned about the smallness of our numbers. He wanted to be in the majority in the future, and so fully persuaded was he that our principles are the ones which are to prevail, that it gave him little concern that he was in the minority to day. The ages are ours just so surely as truth will prevail.

After remarks by Rev. Messrs. Westcott and Green, a hymn was sung, and the Conference adjourned at four o'clock."

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REVIEW OF CURRENT LITERATURE.

Recent Theological Publications in Germany.

In the absorbing interest of the question of Church and State in Germany, and with the great number of tracts and dissertations which handle the relations of the civil and the ecclesiastical rule, questions of general theology are less prominent, and important new works in Biblical criticism, in history, and in dogma, have been in the last half year fewer than usual. "The First Book of Moses" (Das Erste Buch Mose), by Eduard Riehm, is the beginning of a German version of the Lutheran Bible, similar to the revision of the English Bible, which the company of English dignitaries and scholars are now carrying on. If the German names are not so well known in this country as the English names, they represent quite as much competent Biblical learning and trained skill in interpretation. A compact introduction of twenty-four closely printed pages tells the plan of the revision and the principles on which it is to be conducted. As far as possible the style of Luther's translation is to be kept. The meaning is to be changed only where by general consent of the reviewers Luther's version was wrong. For coarse phrases, for which the great Reformer had a liking, more refined expressions are to be substituted. No "realistic" commentary goes with this version. The numerous notes only explain the verbal changes and variations. If the rest of the revision shall be as careful and wise as this of Genesis, the improved Lutheran version will take rank with the translations of Stier and Meyer, of DeWette and Bunsen, and with Philippsohn's translation of the Hebrew Bible, while it continues to be the Bible of the German people, which these cannot be. An appendix gives a list of the emendations which have been agreed upon for the Book of Isaiah.

Another important work is Dr. Adolf Bruell's edition of the Samaritan Targum to the Pentateuch, printed for the first time in the Hebrew characters. The first part of this work, just published, contains the book of Genesis; and an elaborate essay on the textual criticism of the Samaritan dialect accompanies the text. Dr. Bruell is one of the most eminent of the legion of German Hebrew scholars.

"Der Segen Moses" — the blessing of Moses — is the title of a very ingenious and thoughtful book of two hundred pages by Prof.

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Wm. Volch, of Solingen. The view of the Mosaic authorship is conservative, and the pleading by which the objections to this are met is not always satisfactory. But the historical illustrations and conjectures illustrate the text, and throw light upon many obscure passages. The argument is much more plausible than the argument by which Herr Eduard Boehl undertakes to demonstrate the existence of a popular Bible in the Aramaic tongue in the time of Jesus (Forschungen nach einer Volksbibel sur Zeit Jesu), and its connection with the Septuagint translation. His theory is that there was a Greek translation of the Bible before the Septuagint, which the Alexandrine translators used; that this Septuagint was brought to Palestine and was used by the Samaritans to alter the Hebrew Pentateuch; that this again was translated into Aramaic; and that this Aramaic was again translated into Greek and confounded with the Septuagint. The original translation was made for propagandist purposes. The author seems to adopt the new idea of some German scholars, Keim for instance, that the Jews were fond of making proselytes. An argument for the translation is the mention of the "Syrian book" in the appendix, which a later writer has added to the Greek translation of the book of Job. He has mistaken the oriental spelling of the name Job. Boehl is a credulous scholar, and he accepts implicitly the Biblical legends, such as that of Jonah. He makes parade of Biblical and classical learning, and advances the strange notice that Polybius gets his geography, and Diodorus his cosmogony, from the Old Testament. His polemics are mild, and his book has valuable details, but his theory is questionable, not to say preposterous.

In a small volume of one hundred and forty pages, entitled "Messe und Pascha," Dr. Gustav Bickell attempts to prove that the Romish Mass is of Apostolic origin, and was given substantially by Jesus to his disciples in the last Paschal supper. He bases it upon the Apostolical Constitutions. He finds analogies, if not identity, between the Roman rites and the Jewish rites. The question turns upon the character of the Last Supper. No Jew will accept Dr. Bickell's verdict, and not many Catholics will regard it as important.

That admirable scholar, Theodore Keim, publishes a work on Celsus (Celsus Wahres Wort), which he calls the oldest polemic against Christianity. He assigns the date of the book to the year 178 A.D. He compares Celsus with Lucian, and has some observations on the Cæcilius in the work of Minucius Felix. He overrates the significance of Celsus. The sources from which Celsus drew for his attacks on Christianity were the Christian Apologies of Justin, and the

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speech of the heathen Ironto against the Christians. The reasoning by which the date of Celsus' attack is determined hardly brings it to so precise a statement. But anything that Keim writes is worth reading.

Dr. Carl Wittichen is issuing a series of treatises on subjects of Biblical Theology. The third of these, on the Idea of the Kingdom of God (Die Idee des Reiches Gottes), carries out in Biblical explanation the two previous discussions of the Idea of God as Father, and the Idea of Man. In this third treatise there are four parts, in which the Kingdom of God is shown as it appears in the Old Testament account; in the discourse of Jesus; in the Apostolic writings; and in the development of the Christian faith. The style of the reasoning is diffuse, and the critical discrimination is not very nice. Yet the suggestions are often valuable.

Monographs of the Temptation of Jesus abound in Germany. The latest is by Dr. S. Anger (sur Versuchungsgeschichte Christi), which brings political considerations into the narrative, and makes the temptation an internal conflict in the soul of Jesus, brought on by the degraded notion of the Messianic kingdom. Jesus, the writer thinks, was an active politician, and took great interest in the economical and national condition of his people.

"A deductive development of the laws of Christian holy living in the organization of Humanity" is the rather pompous description which Herr Alexander von Oettingen prefixes to his work on the Christian Morals (die Christliche Sittenlehre). In the first half, a thick octavo of more than four hundred pages, he lays out the ground and explains the principles of his survey. His theory is very narrow, that revelation is the foundation of righteous living, and that only "God's people" have a true moral consciousness. The heathen are excluded. The tone of the book is fierce and combative, and the orthodoxy is truculent. The Trinity alone reconciles Divine ordination and human freedom. The Devil is an important factor in human living. The writer thinks that the doctrine of Christ as a human ideal is demoralizing, and that it is pitiful to talk of imitating Jesus. He has some good thoughts about Church and State.

The latest important book of Christian Dogma is by Herr H. von der Goltz (die Christlichen Grundwahrheiten). The arrangement of this is peculiar, unlike that of most dogmatic treatises. The Prolegomena divide dogmatic theology into the four classes of historic, systematic, practical and philosophical. The only satisfactory sources of knowledge concerning dogma are the traditions of the early Christian

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time, the development of doctrine and life in the Church, and the personal experience of the believers. The writer makes the Person and Work of Christ the centre of faith, but in a broad way, and his reasoning has more favor for heresy than we should expect in such a treatise. His theology is of the progressive kind.

Hartmann's "Humanity and Religion" (Humanitât und Religion) is a prize essay, in which many of the ideas are those of Mr. M. J. Savage in his work on "Christianity the Science of Manhood." The writer does not identify Christianity, like our Free Religious friends, with the dogmatic confessions. And a more solid book of the same kind is the volume of Dr. Christian Luthardt's Lectures in Leipsic in the winter of 1872 (Vortraege ueber die Moral des Christenthums). This volume makes makes the third part of his "Apologetic" series. Its idea is that Christianity is the synthesis and the fusion of religion and morality, that it enlarges manhood and saves the community as well as the individual. The Christian religion is the strength of the State as well as of the Church. The writer is not a narrow sectarian.

Dr. K. Braun dedicates to the Princess Mary of Saxe Altenburgh his solid work on the German Reformers (die Reformation und die drei Reformatoren). Of the *three*, Calvin is his favorite. He likes the sharp doctrine and the calm, uncompromising spirit of the rigid Genevan. Luther's faults are glossed over, and his shifts and inconsistencies are excused. Zwingli has the faintest praise. The work does not add much towards a fair appreciation of the three rivals.

The first volume of Frederic Nippolo's life of Richard Rothe gives promise of a masterly and exhaustive work. It is drawn largely from his letters and other writings, and treats mainly of the earlier or pietistic experience of the Heidelberg Professor, when the dread of criticism and neology was strong in his soul, and he was half a Catholic in his fervor of faith. A steel engraving of Rothe makes the frontispiece.

"Culturgeschichtliche Streifzuege auf dem Gebiete des Islams," by Kiemer, a small volume, tells of the influence of foreign culture on the religion, morals and habits of thought of the Moslem people. These are hardly less marked than in the case of foreign influence in modifying Christian ideas. The Parsees in ancient time, and the Wahabees in modern time have made important changes in the faith and practice of the followers of the Prophet. The book is learned and valuable.

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RECENT AMERICAN PUBLICATIONS.

Satan. A Libretto. By C. P. Cranch. Boston: Roberts Brothers.

The title of this poem is not attractive, and we call to mind many long didactic pieces on this subject, lugubrious in thought and skeptical in belief. But this poem brings us out into the light. The author, instead of making Satan a monster of iniquity, represents him as the sorrowful embodiment of the evil which is sent to man, to develop his moral nature, and through all the gloomy mysteries of human life which the poet chants, he has an undertone of joy in his song which shall at last triumph over all pain. It is very carefully and elaborately wrought out as regards the verse, and many of the lines have the grace and melody of some of Shelly's most aerial creations.

The Women of the Arabs. By Rev. Henry Hains Jessup, D. D. Edited by Rev. C. S. Robinson, DD., and Rev. Isaac Riley. New York: Dodd & Mead. For sale in Boston by Gould & Lincoln.

This volume revives in us some pleasant recollections of what we witnessed of the work of the Christian missionaries in Syria, in the region about Beirut eighteen years ago; and it is gratifying to read of the results of the efforts then being made for the elevation of woman. We remember the eager satisfaction with which in the hill town of Abieh they introduced to us the interesting young woman "Lulu" — the Pearl — who was one of the first fruits of their labor in this direction, and we recall the mingled hope and uncertainty with which they looked forward to their struggle against the prejudices by which in those countries woman is kept abased.

Much valuable information is given in this volume concerning Mohammedan customs in this respect. The Koran does not teach, as is often alleged, that women have no souls and cannot be admitted to Paradise. Else how could Mohammed promise to the faithful that the very meanest of his followers should have in Paradise seventy-two wives of the Houris, besides the wives he had in this world? But the position he assigns to woman in relation to man is thoroughly degrading. In Sura IV. it is written, —

> "Men are superior to women. * * *
> "Virtuous women are obedient,
> But chide them for whose refractoriness
> Ye have cause to fear, *and scourge them.*"

The following Proverbs are quoted as illustrating the ancient Arab ideas: —

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"Obedience to women will have to be repented of."
"The heart of woman is given to folly."
"Women are the whips of Satan."

The experience of our Missionaries, as reported in this book, shows that the modern Arabs inherit the same views. A Tripoli Moslem replied to the author, when he was urging him to send his daughter to the girls' school: "Educate a girl! You might as well attempt to educate a cat!" "In most parts of Syria to-day the murder of women and girls is an act so insignificant as hardly to deserve notice."

There is much information of this character that may be commended to the attention of those who are disposed unduly to exalt Heathen as compared with Christian civilization.

But while thus portraying the evils of Mohammedanism, there is nothing narrow in the spirit of this book. The author says, for example, in speaking of the qualifications of a missionary teacher: "Persons who are incapable of loving or admiring anything that is not American or English had better remain in America or England. Let no missionary, of either sex, who goes to a foreign land, think that there is nothing to be learned from Syrians or Hindoos, Chinese or Japanese. The good is not confined to any country or people."

We are glad also to find from such a source so thorough recognition of the importance of education as a prominent part of missionary work. The author says: "The Syrian Mission have been led by the experience of long and laborious years of labor in this peculiar field, to regard education as one of the most important auxiliaries in bringing the Gospel in contact with the people."

The last hundred and thirty pages of the volume are devoted to what is called "The Children's Chapter," an entertaining account of domestic life in Syria, interspersed with anecdotes and illustrations.

Stories of a Grandfather about American History. By N. S. Dodge. Boston: Lee & Shepard.

A very pleasant, interesting series of sketches of prominent events in our history, from the discovery of America till the close of the Revolutionary war. It is admirably adapted to its purpose for children, and will help to keep alive the sentiment of patriotism in another generation. We are sorry to learn, from the newspapers, of the death of the author. We had hoped that he might be encouraged by the success of this little volume to follow it up by others of a similar character.

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Euthanasy; or, Happy Talk towards the End of Life. By William Mountford. Boston: James R. Osgood & Co.

Many of our readers will probably recall the warmth of appreciation which was accorded to this volume at its first issue, more than twenty years ago, when it passed through six editions. Its tone of gentle piety and trust, and its variety of rich suggestion, give it a value which to many is probably enhanced by the quaintness of diction, which gives a certain dreaminess to its quality.

PERIODICALS AND PAMPHLETS.

The New Englander, for January, 1874.

This Quarterly maintains the ability which for thirty years has given it deserved influence, not only in Theology, but in Public Affairs. Its leading articles are on, 1st, "America and the Americans;" 2d, Constitution-making; 3d, Revivals of Religion; 4th, A Study in International Law Reform; 5th, Evolutionism and Theism; 6th, The Unity of the Church; 7th, The Relation of the Church of England to the other Protestant Churches; 8th, Some suggestions on points of Contact between Science and Art.

Universalist Quarterly, for January, 1874.

This is a very attractive number of this Quarterly. There are several scholarly articles — two especially interesting ones. The first on Christ as a Principle, by Rev. James Ashton; the second on Swedenborg, by the late Mr. Fernald, whose spiritual mind was well calculated to comprehend the great seer. There is a historical discourse, called "A Hundred Years," which was prepared originally for the centennial celebration in Portsmouth, N. H. It is written with a very graphic pen, by the Rev. Dr. Patterson, and is full of that unction which our Universalist brethren abound in, and which we should do well to cultivate more.

The Congregational Quarterly.

The January number of this valuable Quarterly comes enlarged beyond its usual size by the addition of one hundred pages of carefully collected and conveniently arranged statistics of the (Orthodox) American Congregational Ministers and Churches. We have a list of all the societies, with the date of organization; the name of pastor or acting pastor; the number of church-members, male or female; the number admitted during the year, and whether this was by pro-

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fession of faith at the time or by letter from another church; the number of baptisms; the number in the Sunday school; the amount of benevolent contributions, with a specification of the objects to which they were devoted; and the amount of home expenditures. In connection with this last item, which includes the sums raised and spent for its own uses by any society, it appears that the average per member in Connecticut is $14.98, in Tennessee $6.75, in Michigan $15.97, in Massachusetts $21.45, in Illinois $21.74, in California $46.17.

The "vacant" churches increase — numbering at present eight hundred and twenty-four — one hundred and sixty-nine of these being however, regularly supplied by licentiates, &c.

The other portion of the Review has much valuable and interesting matter. We have read with especial satisfaction the article on the "Office of Deaconess in Congregational Churches," which is a clear and earnest appeal to the Churches to take up the practical Christian work of the time, and to organize with reference to greater efficiency in doing it.

The New Church Magazine, for January.

This is a good representative of the Swedenborgian doctrine and organization. Without pretending to be greatly interested ourselves in the theory of correspondence which pervades the articles, we have been greatly pleased with the general spirit of true Christian liberality which characterizes most of them, and their Catholic tone towards the different shades of belief which exist within their own denomination. The book notices are ably and pleasantly written.

Old and New. March, 1874. Conducted by Edward E. Hale. Boston: Roberts Brothers.

Our old-fashioned way of adhering to the calendar, and appearing, as we hope hereafter to do promptly, on the first day of the month, enables us to see, before going to press, most of our contemporaries which conform more to the spirit of this century, and leap ten days or more in advance of the time. We have received only one of them — the ever welcome Old and New. This periodical was started, as is our own, in the interests of liberal Christianity. But its plan, as determined by its editor, was based on the conviction that the principles of liberal Christianity are to be enforced, not chiefly by direct statements or arguments, but by all the lessons of thought and experience, and by every illustration of the application of religion to life,

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interpreted through the sentiment and the affections to the common intelligence of men. Accordingly the review has never worn the badge of a sect; and indeed it has gradually dropped in large measure the theological department in which for a while it offered exceedingly valuable articles from some of our ablest thinkers. But it has never contained anything more effectual in liberalising thought and in awakening true Christian feeling than the Editor's stories, many of which are among the best tracts that could be circulated. Some of them, indeed, we believe the Editor has read from the pulpit, and we cannot doubt with more good result than from many a sermon. But, perhaps, on the whole, the strongest feature of the review is the "Record of Progress," and the Editor's practical suggestions in the opening of each number. In the present number the topic is the Exemption of Church Property from Taxation, and Mr. Hale's proposal is that this be allowed on the following consideration, viz., that the churches shall undertake the charge of the out-door relief of the poor. It happens curiously enough that we have in our Editor's Note-Book briefly described an arrangement in Somerville which almost precisely corresponds to the plan which he has suggested.

Among the other noticeable articles in the number are "Labor and its Organization," "Mary Somerville," by C. C. Smith, "Abuse of Tax Exemption," by J. P. Quincy, "The Sailors' Law," by H. H. McFarland.

The Vassar Miscellany is a Quarterly published by the Students' Association of Vassar College. From the little we have seen of the last number it does no discredit to the University.

An article in it on "The Qualifications of a Scientist," is remarkable for its clear precision, and broad out-look upon the position of scientific men. Its naive reflection upon the human and imaginative elements which crop out in all these men, in spite of their alleged materialism, does credit to the good humor of the writer, and at the same time evinces a subtle mind, that sees the lights and shades of human achievement, when the common observer only regards the outline.

There is a very wise article on Dr. Clarke's "Sex in Education." The writer is fair in her commendation of what virtues there are in the book, but thinks the doctor's advice much more applicable to young girls in the public schools, than to those in the University.

Francis Power Cobbe has presented to the college, through Prof. Maria Michell, a bust of Mary Somerville. The occasion was quite

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an interesting one, when the face was unvailed before the whole Senior Class in Astronomy.

"*What is Christianity, and what is it to be a Christian?*" A Discourse, by William J. Potter, before the First Congregational Society, New Bedford, Dec. 28, 1873.

In this discourse, after reviewing the various causes which conspired to prepare the way for Christianity, and its relation to other religions of the world, the author distinguishes between the *universal* and the *special* elements of each form of faith, and says that the liberal minds in each cling to the former, so that the questions, "What is it to be a Christian?" "What is it to be a Jew?" "What is it to be a Mohammedan?" "What is it to be a Buddhist?" receive from liberal minds that take these respective names the same answer.

But such definition Mr. Potter does not regard "logical in theory nor just in practice," and he thus explains his own position:—

"Once I was disposed to say that to be a Christian was simply to love God and man, and to exhibit that love in character and life as Jesus did. . . . And doubtless there are many calling themselves "Christian" to-day to whom this definition suffices. But when I came to see that many Jews, and Buddhists, and Mohammedans, and those of other faiths, were saying that to be a true Jew, a true Buddhist, a true Mohammedan, and so forth, was to have these same qualities of character, and that not a few among them were really exhibiting these qualities in their lives, I saw that there must be some defect in the logic which defined the word "Christian" as synonymous simply with these general qualities of fine-toned spiritual character, and that I had really no just right to call these qualities exclusively by the name of the religion in which I had chanced to be bred. Therefore, latterly, I have dropped the use of the word "Christian" as defining my religious position. Since I plant myself on the principles of natural religion, and believe that they will suffice to account for all the phenomena of religious history, and since I believe that Christianity, though considered in all its breadth and elasticity, the greatest and noblest of all the religions, yet came in the natural order of historical development, and in the same way that other religions have arisen, and since I believe that all the religions, though none is infallible, have given expression to valuable spiritual and moral truths, and all have their providential place in the education of mankind, and since I believe that Jesus, though, take him all in all, he seems to me the greatest of religious teachers and prophets, and has left an influence for righteousness that can never die out of the world, yet stands a natural man in the natural line of humanity, one of a company of rare spiritual geniuses that have appeared in various races and nations, inspired of that Universal Wisdom which, "in all ages, entering into holy souls, maketh them friends of

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God and prophets," — since I believe these things, I cannot consistently assume a name which appears to me to accord to Jesus an exceptional and unique position in the world's history as a specially commissioned revealer of religious truth, and to set apart the religion which dates itself from his birth as having a different authority from that of the other religions of the world."

Third Annual Report of the Boston Co-operative Building Society.

The statements contained in this report are very satisfactory. The Company was organized for the purpose of substituting comfortable and respectable abodes in the place of the crowded and wretched tenements occupied by the poorest families in the city, which have been nurseries of disease and vice. They purchased, as the beginning of their experiment, a great tenement building that had been for years a reproach to civilization, a description of which, as it was before they took possession, in all its aspects of moral and physical impurity, would make one shudder. This Report tells of it in its renovated condition as wholesome and cleanly so far as the habits and character of the class by whom it is occupied would seem to render possible, and it tells of the success of the industrial school and savings bank and coffee room and other instrumentalities connected with it by the Company, with a view to the improvement of the occupants.

The feature on which the Report especially dwells is this: that the operation has yielded to the stockholders a return of seven per cent. on the money invested. The secretary, Miss Abby W. May, justly says that the value of the experiment depends on their being able to "show how good houses can be provided at a moderate rate, and *yet an ample return be secured for the capital employed, and with small risk of loss.*"

The company now seek to increase their capital stock, and, as their means permit, to begin to erect country homes, at convenient distances from the city. We hope that so worthy an enterprise will not be hampered for lack of capital. The price of shares is fixed at $25, and from what appears in this Report, it would seem that one may thus contribute to a very important philanthropic service with a fair prospect of a reasonable pecuniary profit — or, if any dislike to associate the idea of charity with that of personal advantage we may say — with a fair prospect of having just as much left wherewith to do good in other ways.

Memorial of Rev. Francis T. Washburn.

The Committee of the First Congregational Parish in Milton have caused to be printed in a pamphlet the discourse, by Rev. Dr. Mor-

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ison, at the funeral of Mr. Washburn, together with the other notices of his life and character, which appeared in the pages of the Monthly Religious Magazine, adding, besides, other matter, and especially an article from the Christian Register, by Rev. T. J. Mumford, which describes the happy relations which existed between the elder and the younger pastor, and which made that associate ministry so dear to the people.

The Tribune Lecture and Letter Extra, for February 10.

We have here a pamphlet of seventy-five pages, containing reports of six lectures of Prof. Proctor on Astronomy, and of five lectures of Agassiz at Penikese, in form much more convenient for reading than the newspaper columns.

BOOKS RECEIVED.

Personal Recollections, from Early Life to Old Age, of Mary Somerville, with Selections from her Correspondence. By her daughter, Martha Somerville. Boston: Roberts Brothers, 1874.

To be reviewed in the April number.

Gold and Dross. By Edward Ganett, author of "Crooked Places," Occupations of a Retired Life," &c., &c. New York: Dodd & Mead.

A Comparative History of Religions. By James C. Moffat, D.D., Professor in the Theological Seminary in Princeton. Part II. Latin Scriptures, Progress and Revolutions of Faith. New York: Dodd & Mead.

To be noticed hereafter.

A Report of Six Months' Ministerial and Missionary Work in Boston Highlands and West Roxbury, with a Plea for a great Industrial Institution. By William Bradley.

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UNITARIAN REVIEW

AND

RELIGIOUS MAGAZINE.

VOL. I. APRIL, 1874. No. 2.

THE RELIGIOUS VIEWS OF JOHN STUART MILL.*

THERE is always some doubt beforehand whether an autobiography will prove of permanent interest and use. Few men can judge historically of current events, and the number is still smaller of those who can recall past experiences without infusing into the recollection some coloring of their own later opinions. Especially difficult would it be for most persons to recount the story of their mental and moral development, as the late Mr. Mill has done in regard to himself. That he has performed the work with as much success as was humanly possible is shown by the wide and earnest attention the book has already received. It will be eagerly read by all young thinkers. It will influence opinion on many subjects of importance for a long time to come, partly because of the pressing interests of the subjects themselves, and partly because it renders more intelligible and familiar, speculations usually presented in harder and more abstract forms, but

* Autobiography. By John Stuart Mill. London, England: Longmans & Co. 1873.

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towards which many, in the present day, strongly incline. This history of a mind that was always thinking, of a character sensitive to such varied impressions, of a life that was never at rest in the service of what the author believed to be for the welfare of mankind, is the most characteristic work of our time, a work that must always be referred to while the philosophic system lasts of which he was, if not the greatest, yet the most far-seeing and powerful defender.

Of the three reasons simply and gracefully stated, in view of which this work was composed, the one may be noticed that bears immediately upon what may well be conceived the most important aspect of the biography, — its relation with moral and religious thought. In almost every other view it has been carefully discussed: in this, writers have mostly triumphed on the one side, or scolded and lamented on the other, according to their respective habits and tone of mind. But, as the author says, "in an age of transition in opinions, there may be somewhat both of interest and of benefit in noting the successive phases of any mind which was always pressing forward, equally ready to learn and unlearn either from its own thoughts or from those of others." It was not perhaps of theological opinions that he was here chiefly thinking. In regard to almost every other subject his earlier views appear to have received some modification; from the religious skepticism in which he boasted as a youth, he does not seem to have ever deviated. This was the one subject on which he had nothing to learn or unlearn.

But he speaks several times of changes that other minds were undergoing, and evidently under the impression that they were moving in the direction of his own views. It is a very common assumption of skeptical minds that they are on the highest level of intellectual elevation in regard to religion, and that therefore as people advance it must be to this point which they have already reached. The resistance so long and still unhappily made by the churches based on traditional authority to every fresh assault of reason upon their strongholds of credulity perpetuates the illusion that to advance in theological knowledge can only mean to deny it altogether. But the fact is unquestionable that the loud debating of our time does not express very strong and consistent

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conviction, that many "old opinions in religion, morals, and politics are so much discredited in the more intellectual minds as to have lost the greater part of their efficacy for good, while they have still life enough in them to be a powerful obstacle to the growing up of any better opinions on those subjects." What the author adds here respecting the most important of these subjects must also be admitted, though he speaks somewhat loosely about the world's religion, as though all religions were alike incredible, and with some vagueness as to the faith that may possibly arise in the new organic period of Positivism to which he looks forward. "When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed intellects, and growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe." It will be always a matter of profound regret that in this struggle of transition the cause of rational religious faith should owe so little to the acute and active minds of Mr. Mill and his father. Something has been said about certain writings yet to appear, from which we are to learn the son's final views of religion, but the biography plainly indicates what meagre hope is to be entertained from any such probable works.

Mr. Mill testifies that his father died without the smallest wavering in his convictions on the subject of religion, died, that is to say, believing, as to God and a life hereafter, that no grounds exist for any belief whatever; and holding in hatred, after the manner of Lucretius, not this or that religion, but religion itself as a hindrance to the world's comfort and improvement. If the son did not cherish the same aversion to the very name of religion, it was that he learned to use the term with a different meaning, one that his father would have scorned as a mere compromise with sentiment. The greatest comfort of the elder Mill at death appears to have been the conviction, that he had made the world better than he found it: to his son this idea commended itself as one properly religious; it was his first notion of what religion should be. The reading of Bentham's work on Legislation, in the French version of

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Dumont, was an epoch, he says, in his life,— it was in his sixteenth year,—one of the turning points in his mental history. The principle of utility, as Bentham understood and applied it, gave unity to his hitherto detached and fragmentary conceptions, and he adds, "I now had opinions, a creed, a doctrine, a philosophy, in one among the best senses of the word a religion, the inculcation and diffusion of which could be made the principal outward purpose of a life." He says in another important passage that "the best of unbelievers are more genuinely religious in the best sense of the word than those who exclusively arrogate to themselves the title," though "the world would be astonished if it knew how great a proportion of its brightest ornaments, of those most distinguished even in popular estimation for wisdom and virtue, are complete skeptics in religion." He would have religion stand for "graces of character," vaguely contrasted by him with what he called "mere dogma." There are believers also who think that without graces of character there can be no religion. But then follows a statement which unbelievers who are not of Mr. Mill's best and highest class are likely to dispute, while others perhaps may think his substitute for the Living God as the proper object of religious reverence, and the true source of moral obligation, too visionary for common belief and service. "The best of the skeptics have that which constitutes the principal worth of all religions whatever, an ideal conception of a Perfect Being, to which they habitually refer as the guide of their conscience." To this remarkable statement should be added another, that may throw some light upon it. The ideal in this instance had not been without objective embodiment. Speaking of the lady in whose honor this book was written, and for whose excellences he struggled in vain to find sufficiently high terms of admiration, his now departed wife, Mr. Mill says, "Her memory is to me a religion, and her approbation the standard by which, summing up as it does all worthiness, I endeavor to regulate my life."

So, far, then as can be gathered from the present work, this is the sum of Mr. Mill's contribution towards "the evolution of a faith which men can really believe," a religious skepticism to be propagated from philanthropic motives, not, however, without conscientiousness and graces of character, which are to be nurtured

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by an ideal conception of a Perfect Being, with considerable help from the blessed memory of any worthy person whose esteem and approbation we have had the happiness to enjoy. If there were reasons to expect from some future publication anything better than this, as the issue of a great philosopher's life-thoughts upon a subject so important as that of religion, so deeply interesting to mankind, it might be well to reserve one's judgment upon a system so crude and unserviceable; that takes words for things, habits for principles, and morbid fancies for realities; that offers to solve the weightiest problems of being, while ignoring the primary conditions of every true and natural solution. But the Biography is published as Mr. Mill left it, after having written the concluding portion of it some three years before his death. There is little likelihood of any material change having afterwards occurred from the views of religion presented in this book, in which, indeed, he seems to regard himself as speaking out at length boldly his full convictions on this particular matter. He was early taught, it seems, by his father, to observe a prudent reticence with respect to their unpopular religious opinions, but when he was now writing he considered the moralities of this question altered. "On religion in particular," he says, "the time appears to me to have come when it is the duty of all who, being qualified in point of knowledge, have, on mature consideration, satisfied themselves that the current opinions are not only false but hurtful, to make their dissent known; at least if they are among those whose station or reputation gives their opinion a chance of being attended to." What Mr. Mill's religion might be has not been generally known, or how far he may have sympathized with M. Comte's religion of the worship of Ideal Humanity, though opposing his organization of it into a despotism over the individual; but on the skeptical side the avowals of the Biography have been long anticipated; and the book sufficiently explains both how he came to be without an old religion, and how he acquired a new one.

Upon the subject of any new Positivist Religion little needs to be said. So far as it is not a matter of mere words and sentiment, as it evidently was to some extent with Mr. Mill, it may be regarded as an attempt to bind under the yoke of phenomenal law, and for mundane ends, the most unmanageable of human feelings,

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the feeling of religion, the powerful protest of universal experience against the earth-bound limitations of the experience-philosophy, — making a tram-road for the chariot of the sun. The best exponent of the system was Feuerbach, who found the essence of Christianity in man's worship of his own nature. That Mill could arrive at no other religion than this will be evident from several considerations.

First, that his philosophy excluded every other possibility, by restricting all knowledge within the limits of scientific demonstration. Science, properly understood, deals only with observed phenomena. Cause, in the scientific sense, is the name given to the required conditions that preserve the balance of fixed phenomena, or antecede phenomenal changes. But of cause in the true sense of the word, as the determining power, as well as of final purpose in the ordering of events, science takes no account. With cause and intention, in any such proper sense, in the study of physical, mental, or moral phenomena, the clearest-headed scientific thinkers of our time acknowledge that their researches have nothing to do. If they reason outside these lines of thought, they know that they are reasoning on philosophic, not on scientific grounds. They have left the region of analysis and demonstration, of natural history and experimental tests, and, as Mr. Mill would say, the only domain of real knowledge. The question is whether the universal consciousness does not afford, in necessary forms of thought underlying all scientific apprehension, a solid basis for such further reasoning, — that is, for philosophic reasoning, in the old, commonly understood, and natural use of that term. The sensation-school of so-called philosophers deny this. They relegate such thinking to the second, the metaphysical stage of human progress. They write histories of philosophy to prove that the pursuit of philosophy has been a long and painful illusion. But religion has been always hitherto the acknowledgment of Divine will in its two senses, causative and regulative, the exertion of power and the manifestation of purpose, according to what men conceived the divine nature must be. Therefore with every best form of worship has been invariably associated the sense of moral obligation, the desire to bring the human life into harmony with the mind of God. Now there is no place for such ideas in what is called the experi-

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ence-philosophy, whose older defenders were satisfied to pass them by with contempt, as mere superstitions or delusions of priestcraft. Mr. Mill, having more reasonably accounted for them, would turn the current of devotion in new directions; but a God not revealed to the sensations, and a divine law outside the law of utility, he is unable to find. Or, if he finds either, it overturns his system. One might have wondered that he should concern himself with the question at all, if M. Comte had not set the example of establishing a religion without a God, and without the hope of a life to come. The harder heads of the school do not bend in this direction; and there is little reason to expect that any considerable number of skeptics will submit themselves to the supposed refining influence of such sentimentalism as a religion must be that owns no Living God, no law of eternal obligation. But Mr. Mill's was essentially a sympathetic nature, as was proved throughout his life in many practical ways of self-sacrificing, even heroic, effort for the good of humanity. In the early fervor of his zeal to do good, to do it in the best manner of his school, by enlightening human selfishness, there might have been, as he afterwards admitted, something of a very natural youthful ambition, and of that eagerness to uphold and diffuse their speculative opinions which is not uncommon in intellectual young men; but it stood the test of experience and the still harder trial of frequent disappointments, and, as time elevated and purified it, it proved itself to the last to have been always a sincere desire for the welfare of mankind. He was not likely to ignore an element in human life which he must have felt to be, in any view of it, of great and wide importance. And though he were not himself prepared to build up a temple of humanitarian worship, he evidently believed that such an erection might hereafter be made, when the power of ideal associations, and their influence on human character, should have become more fully understood.

He had experienced, moreover, at the age of twenty, what he denominates a conversion, likening it in fact to the spiritual crisis to which the Methodists give that name. He had discovered that life on intellectual principles, having for its main object the mere diffusion of enlightened views, was a failure. He had been trained to think by his father, who regarded knowledge as the proper end

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of education, and he had believed himself furnished with ample means for a happy and useful existence in the desire and power to spread knowledge amongst others. But there had been no culture of the feelings, and affection seemed for the time to be altogether dead within him. Not only had he been studiously kept from the companionship of boys of his own age, but it was in the constant society of an exacting, unremitting, and not over-patient teacher and master that his whole life, to the age of fourteen, had been passed. The forcing process was always going on; but as to feeling, his father thought that he needed no cultivation: it would surely take care of itself. In addition to this, he found that the now inveterate habit of analysis to which he had been constantly drilled tended to wear away the feelings, and that the too early distinction he had been allowed to attain had rendered to him indifferent even the common motives of vanity and ambition. He was thus, as he said to himself, "left stranded, at the commencement of his voyage, with a well-equipped ship and a rudder, but no sail; without any real desire for the ends which he had been so carefully fitted out to work for; with no delight in virtue or the general good, but also just as little in anything else." After some months of this distressing melancholy, during which, though unconsciously to himself, time was manifestly performing its usual healing work in natures radically sound, a vivid conception of a pathetic incident in the life of Marmontel brought the relief of tears, and from this moment he was no longer hopeless, no longer under the burdensome dread that all the possibilities of feeling were gone. He perceived that he had still "some of the material out of which all worth of character, and all capacity for happiness are made."

The immediate lesson which this experience taught him was perhaps the first of many modifications he now began to make in the way of holding his previous views. He would still follow the Utilitarian law, that makes the pursuit of happiness the object, as well as the measure, of human action; but he had discovered that this pursuit is better made indirectly; that seeking the happiness of others, for example, may become an ideal end at which, if one aims, it may assist him to find his own by the way. The second of Mr. Mill's new phases was a still more obvious reaction from the

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repressive influence of his father's discipline, and the unbending, not to say narrow, rigidness of his father's doctrines. He had learned also, from recent contact in friendly discussions with minds of a totally different order from those with which all his earliest years had been familiar, to appreciate methods of thinking altogether unlike those to which he had been trained to attach exclusive value. He was, in truth, emancipating himself from the paternal bondage. He had taken with extreme docility, along with an almost unquestioning belief in his father's views, the impression of Mr. James Mill's stronger character. It was not without reason that Sterling had regarded him, as he reports, as "a made or manufactured man, having had a certain impress of opinion stamped on him which he could only reproduce." His true nature came out from the period of "the conversion," when indeed the proper mission of his life began, which was to show how much of truth from other fields of thought could be brought to naturalize itself in his own. The doctrine of circumstances, and the belief in intellectual culture as the sole, great means of individual and social improvement, now received "modification." He says, "The other important change which my opinions at this time underwent was, that I, for the first time, gave its proper place among the prime necessities of human well-being, to the internal culture of the individual. I ceased to attach almost exclusive importance to the ordering of outward circumstances, and the training of the human being for speculation and for action. The maintenance of a due balance among the faculties now seemed to me of primary importance. The cultivation of the feelings became one of the cardinal points in my ethical and philosophical creed." It was in the poetry of Wordsworth that he first found for himself the means of this new culture; but, the broad sympathies of his nature once set free, the desire of "many-sidedness" took strong hold upon him. He became in a manner eclectic, and the next few years were years of re-thinking and transition on numerous important subjects.

Among these would of course be the subject of religion. After so great a change in the attitude of Mr. Mill's mind, one must be interested to learn whether any new views of this matter presented themselves to him, if any fundamental modification was made, any

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discovery tending to reconcile the religious idea of the majority of mankind with the new methods of what professes to be a scientific philosophy. The "modifications" on other subjects have proved sometimes so serious as to have imperilled Mr. Mill's reputation for consistency. They seemed too much like compromises, not always in harmony with his own first principles. Would it not be natural to suppose that a man so keenly sensitive to the wants and feelings of humanity might feel regret that he could teach no other doctrine than one that deprives man of the Divine trust and hope? There is no trace in the Biography of any such feeling. We find him occupied, indeed, at this time with thought about religion, but only in the speculative, historic manner of St. Simon and Comte. He sees that "a critical period began with the Reformation, has lasted ever since, still lasts, and cannot altogether cease until a new organic period has been inaugurated by the triumph of a yet more advanced creed than that of Christianity," and he looks forward "through the present age of loud disputes, but generally weak convictions, to a future which shall unite the best qualities of the critical with the best qualities of the organic periods; unchecked liberty of thought, unbounded freedom of individual action in all modes not hurtful to others; but also, convictions as to what is right and wrong, useful and pernicious, deeply engraven on the feelings by early education and general unanimity of sentiment, and so firmly grounded in reason and in the true exigencies of life, that they shall not, like all former and present creeds, religious, ethical, and political, require to be periodically thrown off and replaced by others." Why has he done so little to help forward this consummation? Certainly between any Divine Being whom men have ever worshiped, and believed themselves to be serving and pleasing in virtuous actions, and Mr. Mill's consciously self-formed ideal of a Perfect Being, to which the conscience may, if it will, conform, there is no law of continuity. When the past is so utterly broken with, men are not likely to find much hope for the future in a religious teacher who thinks himself able to conceive "a religion without a God," or whose philosophy can only comport with Theism as a more or less probable hypothesis.

For the old difficulty still remained, the old assumption that the mind can only know phenomena, and that it has no right to reason

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about real cause and final purpose in the Universe. The thinking that has once become fixed at this point, experience teaches us to believe, can rarely escape from it; so great is the charm of holding all one's ideas in compact, manageable form, and that too a scientific form. This was the strength of the Calvinistic system in former times, that it fell in, in like manner, with the prevailing philosophic ideas, and seemed so irresistibly logical so long as those ideas held sway. It affected, like the sensation-philosophy, to account easily for everything. The only difficulty was, that it could not account for itself. In neither case could an independent, reasonable mind be made to understand that the laws of being can possibly be confined within such preposterous limitations. It would appear that the re-thinking of Mr. Mill's transition period after the great crisis of his conversion, never touched these fundamental questions. He makes it a point of reputation to affirm, that in all his variations he remained faithful to the school of thought in which he had been trained, and to which he had been committed already for some years as a public writer. His account of the process through which his mind was passing shows clearly enough its true nature. "I found the fabric of my old and taught opinions giving way in many fresh places, and I never allowed it to fall to pieces, but was incessantly occupied in weaving it anew. I never, in the course of my transition, was content to remain, for ever so short a time, confused and unsettled. When I had taken in any new idea, I could not rest till I had adjusted its relation to my old opinions, and ascertained exactly how far its effect ought to extend in modifying or superseding them." An admirable illustrative comment upon the estimate of himself at the commencement of the Biography, as possessing a mind "always pressing forward, equally ready to learn and to unlearn." But it may be doubted whether such impatience of unsettledness is always helpful towards right conclusions, especially if one has been taught that the universe has no mysteries, although it sadly needs improvement, and that one may reason about it as though we perfectly knew everything. And when it is remembered with what dogmatic assurance Mr. Mill set himself, from the age of sixteen, to become the Reformer of the world, one sees how little of radical change was to be expected, notwithstanding his candid confes-

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sion, that on a host of subjects he was now "rediscovering things known to all the world, which he had previously disbelieved or disregarded." The result is best stated in his own words. "But the rediscovery was to me a discovery, giving me plenary possessions of the truths, not as traditional platitudes, but fresh from their source, and it seldom failed to place them in some new light, by which they were reconciled with, and seemed to confirm while they modified, the truths less generally known which lay in my early opinions, and in no essential part of which I at any time wavered. All my new thinking only laid the foundation of these more deeply and strongly, while it often removed misapprehension and confusion of ideas which perverted their effect." The imperialists of France always complained that the professed defenders of liberty were its greatest enemies. The last Napoleon was as willing to "crown the edifice" of his system of government with at least the graceful form of liberty, as Mr. Mill was to satisfy, if possible, man's craving for religion, if only it could be done within the lines of his system. But people had the troublesome habit of calling in question the rights of the usurped government, and the edifice never could get crowned, but, instead, fell to pieces. No fanciful dream of a religion without God and without hope, though generated in a mind and heart so pure and good as Mr. Mill's, could long hide from mankind the fetters of imperialist servitude to the senses that is the very essence of the Positive philosophy. Others will call in question what he always took for granted; and, while refusing to believe so readily, as his father's unhappy training almost necessitated Mr. Mill to believe, that this wondrous life of man can have so poor a meaning as they conceived, so pitiable an ending, a destiny so little in harmony with that grandeur of purpose that rendered the lives of both an honor to the race, men will still feel after and find Him who is above all, not an Unknown God, but the Father who is "not far from any one of us."

HENRY IKERSON.

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CENTENARY OF UNITARIANISM IN ENGLAND.*

In April, 1774, just one hundred years ago, the Essex Street Chapel in London was opened for public worship. It was a plain room, capable of seating comfortably about three hundred persons. It was an upper room in the Essex House, and had previously been used as an auction room. But it has this special fame, that it was the first building in London, and probably the first building in England, in which the Unitarian name was distinctly taken as the designation of a house of worship. Unitarian doctrine had been preached in English chapels before this chapel was opened. It had been preached in Presbyterian chapels; it had been preached in General Baptist chapels, openly and without reserve; but the obnoxious name had not been fastened to the Chapel itself. It had been preached from the pulpits of the Established Church, as it is to-day. There were ministers in all the religious bodies who were more or less in sympathy with the Unitarian ideas. But so far as we know, not one English chapel had set visibly upon its wall the name Unitarian, until this Essex Street Chapel dared to brave the public wrath and ridicule, and to worship God in way which men called heresy. Even in America, there was as yet no Unitarian Church. In some pulpits heresy had been preached. Charles Chauncy in the Boston First Church, Jonathan Mayhew in the Boston West Church, had anticipated John Murray in the denial of doctrines of the ancient creed, and not a few Congregational divines of eminent gifts were suspected by the watch-dogs of the Church as lax in their orthodoxy. Yet Unitarianism had no banner and no show of its own, even in the most enlightened region of New England. The beginning of the Unitarian body as an organized sect among English speaking people really dates from the seventeenth day of April, 1774, when the Essex Street Chapel was opened, and as the chronicler quaintly says, "Divine service was performed before an audience as numerous as could in reason be

* A Memoir of the Rev. Theophilus Lindsey, M.A. By Thomas Belsham, Minister of the Essex Street Chapel. London: Williams & Norgate. 1873. The Centenary Volume.

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expected, and as respectable for rank and character as were ever collected together upon a similar occasion."

Various obstacles had been placed in the way of opening a Chapel with so odious a name. It was intimated that the State would interfere to prevent such sacrilege. The enemies of the Chapel tried to hinder the judges at Westminster from granting license to a house in which the Godhead of Jesus would be denied and the scheme of his Atonement be explained away. Vexatious delays were interposed, and the judges were urged to pause before they authorized a form of Dissent that denied the foundations of dogma as well as the rules of church discipline. When the Chapel was opened, it was really opened without a license, without any written warrant from the authorities of the State. Its preacher might have been arrested, and its doors summarily closed. This fact, nevertheless, did not hinder nearly two hundred persons from coming together in the Upper Room; and it is mentioned that there were about ten coaches at the door; "which I was glad of," says John Lee, the friend of the modest and glad preacher, "because it gave a degree of respectableness to the congregation in the eyes of the people living thereabouts." There was a nobleman in the congregation, Lord Despenser. Dr. Franklin was there; and the famous Dr. Priestley; and Dr. Chambers and Dr. Hinchley, and other clergymen of the Establishment. There were barristers in the assembly and ladies of high social rank. Nearly all who were present were members of the Established Church, and all seemed to be "persons of condition." Lord Despenser contributed handsomely to the expense of fitting up the Chapel, and other noblemen of higher rank afterward attended the meetings, among them the Duke of Norfolk and the Duke of Richmond. This considerable gathering was the more remarkable and more cheering, as no public notice had been given of the opening of the Chapel. The respectable congregation were brought together by the novelty of the occasion, and by the fame of the eminent preacher who now had come out publicly as a confessor of an unpopular faith and a martyr to his convictions of truth and honesty. Respect for the man drew many to the audience in that Chapel, who would not acknowledge sympathy, and perhaps had not sympathy with the doctrines which would be preached there.

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The saintly life of the minister would make any sanctuary where he might lead the prayer a true House of God, however obnoxious its name.

For the man who took charge of this Unitarian Chapel, for whom it was hired and fitted up, was not a fanatic, not an eccentric visionary, not a young man, but a sober, quiet, modest minister, far on in middle life, who had no wish for notoriety, no love of conflict, no desire to cause a sensation. Theophilus Lindsey was fifty years of age when he preached his first sermon in the Essex Street Chapel, and had been for more than a quarter of a century a clergyman of the Church of England. He had been chaplain to the Duke of Somerset, curate and vicar in important parishes, and had won an enviable reputation for learning, good sense, courtesy of manner and purity of character. He was the friend of noble men and noble women, especially of those who had at heart the cause of religion. Wealthy peers gave him their patronage. If he had not the fame of eloquence, he was still an acceptable preacher, devoted to his calling and successful in it. Few ministers in the English Church were more agreeably placed or more securely provided for. In the ten years of his vicarage at Catterick he made full proof of a most effective ministry. The parish was a large one, both in territory and in numbers; but he was unwearied in its service. He preached twice on every Sunday, catechised the children, visited the sick, established charity schools, gave out medicines and clothing and books and money to the poor, and made himself an angel of mercy in the Church. In this work of compassion he had the full sympathy of his wife; and all that they could save from their income in economical living was given in charity, for his rule was to lay up nothing. His preaching was of that plain, practical kind, which his people needed, not in refinement of doctrine, and not in exhibition of his own doubts and fears. So long as he remained in this Yorkshire parish, he endeavored faithfully to do the work of a good parish minister, to help the men and women in their way of duty, to show them the rules of the Christian life, how to read the Scripture, how to use the Lord's day, how to keep their children from vice and temptation, how to live as brethren, and how to lay hold on the eternal life in the imitation of Christ. The people could

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see in their minister no sign of any restless ambition, no wish for higher preferment; and they all knew that he loved them and would spend all and be spent in their service. To all outward appearance, Mr. Lindsey was satisfied, useful and happy in his position.

Yet this apparently successful minister was neither satisfied nor happy. Years before he came to Catterick, in the very outset of his ministry, he had come to have doubts about the Trinity and about the Evangelical scheme, and had seriously thought of leaving his office in the Church. These doubts gained strength, and when he took charge of the parish at Catterick, he had already become a Unitarian, and had made known to friends his change of opinion. All through his ministry at Catterick, he had felt that he was in a false position, seeming to believe what he did not believe, upholding a creed that he was compelled to reject in his heart. Gradually this sense of deception became intolerable to his honest soul. His compromise with conscience was a perpetual reproach. All his interest in practical religion could not quiet that voice which perpetually forbade him to live in hypocrisy, and called him to come out and stand as a true man. The friends to whom he told his purpose dissuaded him in every way. They were amazed that he should allow a mere scruple to ruin his fortune and spoil his usefulness. Why should he go out of the Church, which cared for him so well, valued him so highly, and had no wish to hunt down his heresies? Why should he be more sensitive than higher dignitaries, who could even publish their departures from the faith, while they kept their good standing and the emoluments of their office. The divines and the moralists of his acquaintance saw no harm in signing the creed with reservations. They remonstrated with him. They urged his duty to his household, the friendships which must be sacrificed, the habits of life so difficult to change, the good name so honorably earned, the real freedom of action under the seeming constraint of form; but all to no purpose. His mind was made up. With others of the clergy, he had tried in vain to get relief from Parliament. The high court of the nation would allow the ministers of God to be false to their oaths, and appear as hypocrites, but would not release them from subscription. They must still sign the articles,

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though they might neglect these articles in preaching, and contradict them by other doctrines. Lindsey saw no honest course before him but to resign his living, and leave the Church in which he had so long ministered. To some of his friends his resolve seemed wicked; to more it seemed unwise; only a few were found to applaud an act so unusual and so surprising. For the hundred years since the grand sacrifice made by the Nonconformists had brought a change in the habit and thought of the English Church, and conscientious scruple seemed sadly out of place in the movements of the clergy.

Mr. Lindsey, on resigning his living as a clergyman of the Church, had two courses open before him. He might seek other employment, and cease to preach, or become chaplain in some house where there was no requirement of silence and conformity, — or he might make himself openly a preacher of his heretical faith. He chose the latter alternative. He loved his calling too well to give it up. The faith that he had found was as precious to him as the faith that he had inherited, and it was more than ever his duty to make it known to men. He was not ashamed of the Unitarian Gospel. He knew, too, that there were many in like straits with himself, who had long held loosely to a doctrine which their faith had forsaken, and who would be glad to go with him in his protest. London, the great city, was the best place to try the experiment. If it did not succeed here, it would not succeed anywhere. Here was a larger public to appeal to, more freedom of action, and less fear of persecution. Lindsey had heralded his undertaking by the publication in January, 1774, of his "Apology" for the course he had taken, in which, along with the detail of his own spiritual struggle, he shows that the doctrine of Divinity is neither scriptural nor rational, and that the Father is the only proper object of worship. In this Apology there is no tone of complaint or accusation. It is simply a most Christian statement of the reasons for taking a course which might otherwise be misunderstood, and it gained for the author many new friends, while it alienated from him some old friends. Eminent Unitarians called upon him at his lodgings, assured him of their sympathy, and gave money to his enterprise. One gentleman gave one hundred pounds; others gave smaller sums. In a short time the

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amount necessary to hire and furnish the Chapel was secured; and the sad-hearted exile, within three months of his arrival in London, almost unknown there, having to sell some of his family plate to get the necessaries of life, found himself the minister of a new chapel in the very centre of the great city, opened with as much promise and cheer as if it had been a church of the aristocratic ancient faith; a chapel in which, with the exception of some changes in phraseology, the service might have been mistaken for a regular service of the Church. In less than six months from his resignation as vicar of Catterick, Mr. Lindsey was an accepted Unitarian minister in London.

We need not follow at length the story of Mr. Lindsey's life and work in London. The success of the new chapel, which soon gave place to more suitable buildings, was all that could be desired and far more than the friends of the enterprise had reason to expect. For more than nine years Mr. Lindsey had the whole charge of the Chapel, attending to all its duties, in addition to his work outside of the chapel and his large correspondence. In 1783 Dr. Disney became his colleague. Ten years later he resigned his charge, recommending his colleague as his successor, whose faithfulness and fitness had been so amply proved. His eye was not dim, and his natural force was hardly abated; but he had taken a resolve to retire from the active ministry when his seventy years of age were done; and his Church were constrained to grant his request. His literary activity, nevertheless, continued, and his zeal for the Unitarian cause was never hindered by discouragement or in the loss of bodily strength. In his seventy-ninth year he had a severe shock of paralysis, from which he never fully recovered, though he was able still to read and converse, and even to answer letters. He died in London in the autumn of 1808, and was buried in the famous Bunhill Fields graveyard, by the side of the confessors and martyrs of the preceding centuries.

At the outset of his ministry as a Unitarian, Mr. Lindsey was conservative; but the controversies which he engaged in modified his views, and in the end he came to agree with the ideas of Dr. Priestley, whom at first he had opposed. He was forced into polemic discourse, much against his will. He had to deal with enemies who denounced him, with friends who misunderstood him,

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and with eager reformers, who would go faster than he thought to be wise or right. His political preferences, too, were not always on the popular side. He defended the colonists in the war of the Revolution, and his love for America was made stronger by his correspondence with Dr. Freeman, of King's Chapel in Boston, who, like himself, had prepared a Unitarian Liturgy, and was known as the Pastor of the first avowedly Unitarian Church in America. Thomas Hollis, the friend of America and Harvard College, was also Lindsey's friend. And in later years, America was dear to him as the home and refuge of his friend and companion in persecution, Dr. Joseph Priestley. His sharpest controversy was with Robert Robinson, the defender of the Deity of Jesus. Mr. Robinson's work was welcomed by the orthodox party as timely and conclusive. Mr. Lindsey's answer not only refuted the arguments of the orthodox writer, but changed his mind; and when Robinson had got over his first anger, he avowed his conversion and denied his own plea. "The Historical View of the Unitarian Doctrine and Worship," which Mr. Lindsey published, brought to him a special letter of thanks from the accomplished Bishop of Carlisle, Dr. Edmund Law. In the second address to the students of Oxford and Cambridge, among other curious revelations, Mr. Lindsey attempts to show that Justin Martyr invented the doctrine of the Logos, and that Dr. Watts, in spite of his orthodox hymns, was at heart a Unitarian. Another small work which he published, entitled "Conversations upon Christian Idolatry," made a Unitarian of the Duke of Grafton. This work was followed many years later by a work entitled "Conversations upon the Divine Government." In these works, the conversations are carried on by interlocutors with classic names, and most of the topics in theological dispute, the Biblical narrative, Miracles, Providence, Free Will, Responsibility, the Devil, Prayer, the Immortality of the Soul, come up for discussion.

From the Essex Street Chapel undoubtedly went out the impulse which led to the building of other Unitarian Chapels in London and the English cities, and the formation of District Unitarian Societies, some of which are still flourishing. The hundred years of the Essex Street Chapel have an honorable history. The Unitarian work begun there by Lindsey was carried on even more

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vigorously by Thomas Belsham, author of this Memoir, and almost to our own time by the saintly Thomas Madge, the model of a Christian gentleman. The central position of the Essex Street Chapel makes it easy of access to strangers, who are apt to find lodgings in the streets which lead off from the Strand, and it was long the habit of American Unitarians to join in the worship of that chapel in their visits to London. Other chapels have had more famous pulpit orators. The Finsbury Square and the Portland Place chapels had more attraction for the curious. But it is safe to say that no Unitarian House of Prayer in England has had larger influence in propagating the faith of the One God, and the rational ideas of Christian belief and duty than this plain chapel close to the gate of the ancient city. If the anniversary is duly observed, the story of the past will more than compensate the faithful few who stay by the altar, almost deserted, and in the quarter of the great city which fashion has left. The "respectability" of the opening of that chapel has always been maintained in the pews and in the pulpit.

The one act in the life of Lindsey which has especial bearing upon the need and circumstance of our time is his obedience to conscience in giving up his living in the church, and taking his place with the party of the heretics, to which he belonged by the conviction of his reason. Not only in England, but even more in our own land, are there many ministers in the Evangelical sects, who find themselves in the dilemma of Lindsey, wearing a mask and playing a part in their sacred function, and the excuses which these men give are the same excuses which silenced the consciences of the friends of the vicar of Catterick. We cannot give up the friendships we have formed, and the dear society of those whom we have known so long. We may injure the church, which we love in spite of its dogmatic errors, if we leave its ministry. We may injure the cause of Christ, by awakening a destructive skepticism, and bringing in a spirit of division. Our families have claim upon us; shall we foster poverty and mortification and shame upon wife and children? Shall we bring upon them the reproach of an evil name in our fastidious scruples? Have we any assurance, moreover, that the new church will suit us any better than the old, that the new creed will hold us any longer than the creed which we

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have discarded? And why need we be troubled when we find so much good company in our doubtful place, so many who are in the same predicament, who hold their faith in a non-natural sense, and sign the creed with reservation, yet seem to be satisfied with themselves and with the world? If rumor tells truth, if the discussions in the secular and the religious journals are to be trusted, if the confessions of some who, like Lindsey, have waited long, but finally have renounced their former religious allegiance, are to be taken as sincere, in all the sects there are those who find the old creeds a fetter and a burden, and who secretly deny what they are supposed officially to believe. It is not uncharitable to say this, for it is an open secret. A hundred years ago, it was much easier for the doubter within the Church to hide his doubts. An infidel like Dean Swift might be a dignitary of the Church, and say nothing from the pulpit that should compromise his position. The friends of Lindsey were right in assuring him that his private doubts would not harm or annoy his hearers, so long as he preached only what he loved best to preach, the practical duties of religion. But now that preaching will not satisfy the hearers in any sect; the preacher must show where he is standing, and what is his thought in the disputes of the time and in the fundamental questions of philosophy and faith. There is no possible non-committal. He that is not openly for a creed is understood to be against it, or at any rate to have doubts about it. The public will say, and they will have a right to say, that a preacher who does not press the old dogmas and the old forms of sound words has ceased to care for them, has ceased to believe them. The occasional spasm of orthodoxy, which by its extravagance seems to vindicate the habitual silence, only proves that the man is really heretic at heart, and does what he is compelled to do, rather than what he is glad to do.

Mr. E. G. Brooks, in his "New Departure," maintains that there are Universalists in all the sects, who would come out openly as Universalists, if they could do it without loss of influence and without serious discomfort. If neglect to dwell on the Trinity in discourse or argument is an evidence of Unitarian preference, then there are Unitarians in all the sects. It is not necessary now for the heretic to hide his opinion, in order to keep his good

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reputation as a teacher of the truth. The name is enough. The name is the badge and the pledge. A few of the sterner sort may murmur and may hint that the preacher is not what he ought to be, but most of the hearers are content, and prefer the liberal doctrine under the ancient sacred name. And this fact makes it all the easier for a heretic to reconcile himself to his false position, that the sect to which he belongs is so willing to let him alone and to welcome even his sharp criticism of what he is supposed to believe. If he were compelled to hold his peace, to keep back his conviction, it would be more irksome. But if he can speak his mind, if he can say his thought, with no more objection than he might meet in friendly argument, why should he be uneasy, — why should he not stay where he is? There are more reasons now for "staying in" than there were in the English Church a hundred years ago; and if Lindsey had lived in our time with his warm attachment to friends and patrons, and his love of peace, he might have taken another course, might have gone on to his death reciting the Athanasian Creed and the unchanged Litany.

And there are those now, most interested in the growth of the liberal church, almost zealots in its behalf, who would urge men to its ministry and count with gladness its numerical gains, yet who hesitate to advise men who are doing their work in the other sects to cast off that opportunity and come out from the house of bondage. If they feel no bondage there, had they not better stay and do their work where they are at home, and where they are known and honored? The Unitarians of London would not count it real gain to the liberal cause, if Dean Stanley were to leave his pulpit in the Abbey in Westminster, and take his place in the Chapel of Essex Street as Mr. Lindsey's successor. The Unitarians of Scotland would not call Principal Caird away from his place in the University of Glasgow, to preach in their slender and obscure communion. While they honor the memory of Theophilus Lindsey, they would not advise all who are in his dilemma in the present age to follow his example. Nay, some of those who will keep the centennial festival of the Essex Street Chapel may seriously doubt if the Unitarian sect does as much to-day for the Unitarian faith as the Broad party in the Established Churches of England and Scotland. Is there in this more enlightened and tolerant age

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any need of repeating the sacrifice and outlawry of those who are branded as apostates?

Yet whatever we may think of the "policy" of staying in, where it can be comfortable, we shall secretly praise the men who obey conscience and refuse to let considerations of expediency outweigh a sensitive self-respect. If influence is lessened in one way by this honest course, it is gained in another. It is better to bear the reproach of apostacy than to live suspected of hypocrisy. The world and the mass of men and women in the Church will never have perfect confidence in one who stays in a false position only because he is not sure where it is best to go, only on the principle of letting well alone. And every minister who lends his support to creeds or systems which he can only nominally uphold is helping to retain what he ought to help abolish. The bigots fortify themselves by this rampart of half-hearted men, who stand between them and the liberal faith. This is sure, that the compromise position is not warranted by the word of the Head of the Church. Jesus never told his disciples to stay with the Pharisees and the Rabbins, but always to follow him, if they would do his work and find the way of life. Men ought not to act hastily in this matter, ought not to allow a sudden doubt about some special doctrine of the creed to drive them into a decisive secession. But when the doubt is of the whole scheme of doctrine, and overbalances all the plea of the opposing logic, when the minister knows that he has ceased to believe, in any sincere sense, what he seems to preach or to retain, then it is time for him to come out and to go with the company who openly declare the Gospel which he accepts. We may say that the orthodox preacher who rarely or never brings out his traditional creed is doing our work, on the principle that he who is not against us is for us; but as Matthew reports the word of Jesus, the maxim is, that he who is not for us is against us, he who is unwilling to go with the sect which upholds the doctrine which he accepts really works against that doctrine.

And there would seem to be all the more reason for those who are Unitarian under another name to avow themselves Unitarians, that the name is unpopular, that the sect, to use the words of the Jews whom Paul met at Rome, "is everywhere spoken against." The Unitarians need in their own ranks all who are at heart with

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them, to take away this bad name which prejudice has fastened to them. If the name does not represent the whole of their thought, or even their characteristic idea, it represents their thought of the central doctrine of theology, and it is as sweet upon the tongue and as pleasant to the ear as the name of any sect. Are the Methodist or Baptist, or Episcopalian, or Presbyterian, or Congregationalist, more religious or more musical names than this reviled name of Unitarian? If we were to take another name what name should we chose in preference? This represents a deeper and more spiritual thought than any of the sectarian names, — a theological idea, and not an ecclesiastical method merely. The way to vindicate the name is to make strong and true men its defenders. Those who hesitate to call themselves Unitarians when they are such in their souls, only encourage the pity and the scorn of those who flout the heretical sect. That the sect is unpopular is all the more reason for coming into it, if its system of belief is rational and true. The meanest plea for leaving any sect, is that it is unpopular, and that one cannot get in it the hearing to which he thinks himself entitled. And we cannot respect the good sense of a brother, however we may admit his sincerity, who goes from the Unitarian body into one of the larger communions, on the ground that he is tired of working with a name that is spoken against, and in a sect that will remain in so small a minority: he "has not changed his opinions," he has only gone into a larger field. In most cases, such men find before long that they have made a mistake. The orthodox sect do not want them, if they are not orthodox at heart, and if they bring with them their former associations. These sects have trouble enough with the heretics in their own house, without recruits from the enemy's camp, who bring their liberal thought and speech, and hardly care to change their dress to the orthodox uniform. The acceptable recruits are not those who walk backward into the fellowship of the church they join, looking all the time with longing and love to the sect they are leaving, but those who shake the heretical dust from their feet and turn away from their old friends heartily, finally, and forever, ready to confess the whole letter of the creed that they have chosen, while they spurn as profane the creed that they have forsaken.

CHARLES H. BRIGHAM.

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A GLANCE AT ABBOTSFORD AND DRYBURGH.

THE spell which genius casts over many a humble spot in the old world is even greater than that woven by the charms of natural beauty or sublimity of scenery. Rock and river, forest and mountain, must all give way before a more magical presence. There human beings, "subject to like passions as we are," lived, toiled, prayed, suffered, died. We want to know how they did it. We make long journeys to get at the deep secret of their lives. We are curious to spell out syllable by syllable the mysterious problem on the monuments they have left us, on the surroundings of their familiar haunts; on castle, cot, hill, farmstead, city palace; on tree, streamlet, grove, or sky. Out of this window John Knox looked upon the Canongate, and there the glass is to-day unbroken by the storms or casualties of centuries. Down these steps on Castle street in this same Edinburgh Sir Walter Scott's noble form went its way, and somewhere on these steps must still be scratches of his footsteps, as there is in all the air the haunting spirit of his fame. That heavy door-handle on George Street has often been grasped by Lord Jeffrey, and the thrill has not left it yet. Robert Burns' stalwart arm often swung upon that iron-riveted gate when he visited the brilliant city, and it can never sink back again to common wood and iron. These pavements are worn by illustrious steps. These stony walls could tell wondrous secrets. Closer than the beautiful ivy, which mantles around buttress and pillar, and overgrows the churchyard walls, are the tender human associations which endear and hallow them forever to human hearts. We may call the departed worthies by the name of king or queen, monk, abbot, poet, general, saint, or hero, but more and higher than all is the fact that they were men. And bad or good, haters or lovers, hinderers or helpers, we never tire of musing over the mystery of their lives, the startling entrance on the world's stage of these wonderful apparitions of men and women, and then their exit and lapse into the silent eternity.

"The waters murmur with their name,
The woods are peopled with their fame;

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The silent pillar, lone and gray,
Claims kindred with their silent clay;
Their memory wraps the sable mountain,
Their spirit sparkles in the fountain;
The meanest rill, the mightiest river,
Rolls mingling with their fame forever."

The visitor to Scotland cannot have gone far in the land, or talked much with its citizens or peasants, before he receives a new and profound impression of the marvellous way in which two of her illustrious sons have identified themselves with every hill and dale of that wonder-land. Like restless children, Robert Burns and Walter Scott had clambered over every bush and brae of their dear old mother, from where she holds her wrinkled and venerable forehead aloft in the Highland mists to where she bathes her feet in the bright waters of the Doon and Tweed. And as they were never tired of her, so she is never tired of them, her twin favorite geniuses. Their lives, their works, their fame and name are mingled forever with the civilization of their native land. Their poems and novels are the best guide-books to the country and its people and history. In the great school and university of life, into which every Scottish lad and lassie enters, and by which they are moulded, will they, these two teachers, sit enthroned as chief, and all are shaped and colored by their potent hand, as the clay by the potter.

With these impressions fresh on our minds, we were at the close of a lovely day in midsummer landed at the postern gate of Abbotsford. The alternate mists and sunshine of this Scottish climate seemed to stand as suggestive symbols of that varied life of the great bard, the glory and the gloom, the astonishing success and the tremendous misfortune, which from the banks of this rippling Tweed had sent its pang of regretful or rejoicing sympathy to the remotest countries and down the coming ages. The sun now sinking in the west told us what a wondrous light went down to its setting, when he died, who could say with justice, "I have written nothing I should wish on my death-bed blotted." The grand chateau which he built and loved so well stood in relief against the green hills like his own majestic life and character, a pure chrysolite in architectural beauty, "without spot or blemish or any such thing."

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We entered and registered our names, and then, on the principle of putting it through quickly, we were hurried from room to room with more than American rapidity. The chief ambition of the guide seemed to be to reduce the moments of your visit to the smallest possible number, after the example of him who was about to be married, and who made the following tempting offer to the clergyman, that he would give him a guinea for every minute short of five in which he would marry him. It is like Burns' snowflake on the stream, —

"A moment seen, then gone forever."

But half a loaf is better than no bread at all. We devoured sights and scenes with astonishing celerity. It was like the flashes of memory that unroll in a moment the record of a lifetime in the consciousness of the drowning man. Some one said that to hear Garrick play Shakespeare was to read him by lightning. So vividly flashed before our senses all that grand career of the poet, historian, biographer and novelist, the Scottish Shakespeare.

An addition has been made to the original castle by Scott's great granddaughter, Lady Hope Scott, his sole surviving descendant, and this wing built on to the main edifice is her abode, so that the public can have free access at a small fee to the principal rooms, the study, library, armory, hall, &c., of Abbotsford. She is a single lady of about twenty, and she had not come up from the London season when we saw her lovely home.

Abbotsford is beautiful for situation, beautiful in plan and execution, and thrice beautiful for the many precious associations that link it to one so beloved and venerated as Sir Walter Scott. Standing on the banks of the pebbly Tweed at a short distance from it, surrounded by hills and wooded heights, with fields and meadows extending through the valley, enlivened here and there with flocks and herds peacefully feeding, the lawns of the most vivid green under frequent showers and the proverbial Scottish mist, the home of a poet could not have been better chosen. Inside and out all is well kept, and bears the stamp of a prosperous and tasteful owner. Here are no ruins, no weather-eaten walls, no tumbling towers or noseless gargoyles. All springs fresh and clear to the outline, and love and reverence stand sentinel on arch

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and battlement that there shall be no flaw or fracture. The only regret we could have in beholding such a paragon of poetry in stone and mortar was, that it helped involve its enthusiastic builder in overwhelming embarrassments, and ultimately brought him to a premature grave.

Here then was his home. Here he lived and loved, suffered and died. The last sounds he heard on earth were the rippling waters of this same Tweed to which we are now listening. Here he wrote, and, step this way, and you shall see the very study he sat in to compose his works, the chair and desk at which he framed those stories that enchanted the world, and will go on enchanting millions till the end of time. Pass into another room somewhat larger, and you shall see his library, with the books still on the shelves very much as he arranged them. Here are the hall, the dining-room, the sitting-room, the parlor, the armory, each having its appropriate furniture and objects of interest, gifts from friends, costly articles of *vertu* from kings and princes and distant nations. Especially in the hall and armory were many rare curiosities and antiquities, swords, spears, bows, shields, battle-axes, guns, rifles, pistols, all ancient and all modern weapons of defence and offence, Damascus blades, Turkish scimetars, Spanish stilettos, Indian yataghans, and so on to the end of the death-dealing catalogue. Here they rest, their battles over, their warfare ended, but what a tale they could unfold of feud and fight, of siege and battle, of the fall of cities and kingdoms and dynasties. But they have all been put to sleep in Merlin's hall, for he has waved over them his wand of peace, and taught them that the pen is mightier than the sword.

Miss Martineau once said that the novels of Scott had done more good in their generation, than all the sermons of the British pulpit. But all such comparisons of one kind of usefulness with another are odious and invidious. It is like discussing which is most useful, the brain or the heart. Sensible people do not care to try to do without either. Sermons are good in their place, and novels in theirs, and let them keep the peace with one another.

The proprietor of Abbotsford adds one testimony more to the perpetual succession of God's gift of genius to the world. When and where and how the fountain will burst forth to refresh the children of men, whether at Stratford-upon-Avon, or Edinburgh, or Lon-

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don, none can tell; but come it will with spontaneous and affluent force. New types of mind, new forms of character, new instrumentalities of creative thought, have not failed since the world began.

It has sometimes been said that Scott said few quotable things and lacked epigrammatic point. Perhaps it is so, yet he said some wise and good-natured things, if he did not excel in pepper and salt. He was no doubt characterized as the greatest geniuses are, more by humor than wit. But here are a few of his sayings:—

"O what a tangled web we weave,
When first we practise to deceive."

"A life of active benevolence is more consistent with my ideas (of heaven) than an eternity of music."

"It is saving, not getting, that is the mother of riches."

"The habit of learning is something in itself, even when the lessons are forgotten."

"It is a mercy our thoughts are concealed from each other."

"There's a gude time coming."

"One crowded hour of glorious life
Is worth an age without a name."

"It is not the art of reading, but the use which is made of it, that is to be considered."

"And this also shall pass away,"—

A Hebrew maxim, which Scott quoted with admiration as finely fitted either for prosperity, to moderate its pride, or adversity, to sustain one under its trials.

He said of the trees about Abbotsford,—

"But somebody will take my place, and enjoy them, whether I do or no."

And it has proved true.

"It is something to have lived and loved." "I consider the capacity to labor as part of the happiness I have enjoyed."

"Love rules the court, the camp, the grove,
And men below and saints above;
For love is heaven, and heaven is love."

Few literary men ever lived a happier or nobler life than Scott. His heart was in the right place, and it had two poles, honor and

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purity. He had no family jars, no broken obligations, no forbidden longings. The Tweed ran not sweeter or clearer than his good will to all God's creatures, rational or irrational. And when financial ruin descended on his path, he met it most manfully, and did more than the labors of Hercules in freeing himself from it.

"And e'en his failings leaned to virtue's side." Like a lion to whom the toils of the hunter have proved too much, if he labored beyond the bounds of prudence and coined his brain into sovereigns, it was done for no selfish end, but to redeem his promises and pay his debts even of honor, and owe no man anything, but to love one another. In this respect we would commend the "honor bright" of Scott to the men of this generation.

No romance which Sir Walter Scott ever wrote equals the romance of his own life. He was the great Magician without a figure. First, he sung the old tales of Scottish verse and prose in such melodious measures, that the whole world stopped to listen. Then he sharpened the nib of his pen anew, and put a second story upon his castle of fame more magnificent than the first in a list of thirty novels, that has exalted him to the front Shakespearian rank in his knowledge of human nature and power of depicting its passions and desires and virtues and crimes. His poems, novels, essays, sermons,—for he too wrote sermons,—biographies and histories, count up to one hundred and twenty-two volumes, besides reviews and fugitive poetry. Betrayed to the loss of everything he had, even to his library and his plate, for he "kept not back any part of the price," by his connection with speculating and injudicious publishers, he went to work at the age of fifty-five, when other men plan to retire on their well-earned fortunes, and earned by his literary labors more than five hundred thousand dollars in discharge of debts, not his own, but which he felt bound in honor as well as by law to pay, as a silent partner in the ruined firm. Probably no instance in history can be cited of so gigantic an achievement by intellectual effort at so late a period of life and within so short a time. He died at the age of sixty-one, and his vigorous constitution no doubt fell a victim to the crushing burdens which had been placed upon it.

Our visit to Dryburgh was happily timed. It was made at the

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sober twilight hour, "when the garish day was done," and the scenes and sounds of nature combined with the place itself to create a hush and solemn awe to the heart. All around were the quiet fields, the motionless trees, the flocks and herds slowly wending their way to their usual resting places, the drowsy hum of the evening cricket, while clear cut against the western sky stood the shattered ruins of the old Abbey. Fire and sword had done their work but too well. What fiends or fools men must have been, perhaps part of both, to fight against stone and mortar, and enchanting works of architectural grandeur, as well as against their own supposed foes of human kind. It was the old stupidity and temper of the child that strikes the table that bumps his head. Nothing could be more touching or tender than the shadows gathering deeper and deeper under the ruined arches and broken cloisters, and the thick masses and long branches of ivy clustering round the gable end where the rose window was once brilliant with the faces of saints and apostles and the wings of angels, but now illuminated through its shattered frames with the glow of the western twilight. All made a picture which, once seen, could never be forgotten.

These lands were once owned by the ancestors of Scott, and he had passed a portion of his childhood at Sandy Knowe in the vicinity of the Abbey. The ruins are among the most beautiful of those we saw in Scotland or England. They are in the country, unbroken by city sounds or sights. The spot once so busy, peopled by hundreds, a beehive of thrift and industry, the gathering place for worship, confessional, and festival for miles and miles of the country round, has long since lapsed back again into a state of nature. Not a human being is left to tell the tale. It is not Tadmor in the desert, but Ephesus on the plain, ruined, but exquisitely pathetic and beautiful. A guide from a neighboring hamlet came to direct our steps, and after making the circuit of the extensive walls, cloisters and corridors, he brought us to the half-sheltered enclosure where Scott lies gathered unto his fathers, and his family reposing by his side.

It was an appropriate burial place for him who had done so much to revive the love and reverence of antiquity, and who had been his own "Old Mortality," to chisel anew the inscriptions on the

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tombs of warriors and saints, and make them live and breathe again before the present generation.

The ancient pavement tombs, the ivy-clad and crumbling walls, the simple enclosure, and the modest inscriptions harmonized well with the name and the fame of Scott. He was in his own place, the place he loved so well. Family and kindred lie about him, and hoary mementoes of the "Auld Lang Syne" bend over his lowly bed, and do reverence to the minstrel, who was mightier than any monarch of old Scotia, and whose subjects and lovers shall be men from all coming generations.

As we returned from our delightful excursion to the Abbey Hotel in Melrose, we passed at a short distance the still visible ancient quarry, by the side of the murmuring Tweed, from which the stones were obtained to build the Abbey. At that day what a busy scene this now silent neighborhood must have presented. The mosses and ivies have overgrown the quarry as well as the Abbey, the mother as well as the daughter. And not only so, but all that stage and condition of human society that made abbeys, monasteries and castles possible or desirable has passed away.

> "One spell upon the minds of men
> Breaks, never to unite again."

The vicinity of Dryburgh is filled with localities of romantic and historic memory. At Sandy Knowe, as already said, Scott's grandfather lived, and here the ailing child came to inhale new health and vigor from the sheep-folds and the shepherds' simple country life. On the crags of Smailholme was the scene of the ballad of the Eve of St. John. Every field of this district was said to "have had its battle, and every rivulet its song."

> "The lady looked in mournful mood,
> Looked over hill and dale,
> O'er Mertoun's wood and Tweed's fair flood,
> And all down Teviotdale."

There in plain sight were the peaks of Eildon, split by the wand of Merlin the magician. And there was the wild wood of Lammermoor, the range of the Cheviot Hills, Hume Castle, Melrose and its charming Abbey, which we saw with the moon rising red

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in the east, the mountains of the Ettrick and the Yarrow rising far away on the horizon. How could any one see such sights — and the half is not told — and not be kindled to unwonted enthusiasm, as he saw around him the fields of old historic glory? While just below was Abbotsford, the home of Scott, and here at Dryburgh was his tomb!

> "Such souls
> Whose sudden visitations daze the world,
> Vanish like lightning, but they leave behind
> A voice that in the distance, far away,
> Wakens the slumbering ages."

A. A. Livermore.

SYMMETRY IN TIME.

Time has but one dimension, and is divisible only into before and after. In the zero of now, the future is becoming the past; and this suggests the division of the future, and of the past, by the insertion of imagined presents, zero boundaries, dividing time into periods; these imagined future nows becoming actual, as we successively reach them, and those past having been actual, as we passed them. As time flows only forward, the imagination runs backward into the past with the greatest difficulty; indeed I am not certain whether it is possible for the imagination to run back; when I attempt to do so, I find that I leap backward, by longer or shorter leaps, but never run continously in imagination through time, except forward, from the moment to which I have leaped.

By symmetry in time, therefore, we do not mean a similar arrangement of intervals before and after a certain moment. This has occasionally been attempted in *per recte et retro* chanting; but it is a transference of geometrical symmetry to time, where it is out of place, and tasteless. Symmetry in time is the arrangement of two or more similar series of intervals, to follow the same, or successive movements. When the set of similar intervals follows the same moment, it constitutes keeping of time; when suc-

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cessive moments, rhythm; unless the intervals are very short, when rhythm becomes tone, or color, and keeping time becomes harmony.

The passion for harmony and rhythm is an essential element in human nature. It is a passion which varies greatly in intensity in different persons, but it is never wholly absent. Savage nations have some rudiments of music and of song. The naked Fuegian, when the stormy winds of his inhospitable straits pause for a while in their wild uproar, chants his songs or hymns in a rude measure and melody. The dullest ear for harmony has an ear for rhythm sufficient to perceive the difference between prose and verse. It is when the intervals of time in rhythm become so short, as to be separately imperceptible, that the rhythm is called simply tone; and harmony is the simultaneous movement of tones. Man finds pleasure in all forms of symmetry in time, whether the parts are perceptible, or imperceptibly short; and the world has been made in exquisite adaptation to this taste of man.

Space has three dimensions, time but one. Yet, in some respects, time is richer in its contents for man, than is space. The beauty of forms in space, is almost equalled by the beauty of color, and color arises simply from symmetry of times; it is a kind of tone. Color, indeed, is more expressive, more directly productive of pleasure to the eye, than form. The latter appeals more to the intellect, and is more directly expressive of intellectual ideas; the former appeals more to the heart, and gives a sweeter pledge of the Divine Love. But beside color, symmetry in time gives us music in all its vast variety of forms and expressions. In music there is a beauty as distinctly intellectual as that of geometrical figures, and a power of expression which geometric form attains, scarcely even in the human figure and face. Nor can we omit to mention heat, which although not giving direct pleasure to the mind, and the heart, as beauty, color, and music too, is still essential to the life of the body and to its comfort. Many chemical changes are also produced by minute symmetric motions.

A minute symmetrical division in space produces no sensation for us, except as it may lead to symmetrical motion. Thus the minute symmetry of the particles of a solid in a clear liquid solution, is revealed to us only through the motion of light, and the

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changes which that motion experiences in going through the solution. In like manner the temporal symmetry of motion in the ray of light coming from the stars, brings us more information than its mere property of making visible can give; for, on cross-examination by the spectroscope, it confesses the chemical secrets, and the degree of heat in the star at the time of its leaving, ages ago; and also the direction of the star's motion.

Man's organization, and his surroundings, are adapted to his love of music. His voice is capable of being regulated to musical tones of various pitch. The metals are sufficiently elastic to render them sonorous; and, as the foundation of all, the air itself, by its elasticity, becomes the vehicle of sound and the instrument of music.

Two gases, intermingled, remain to a certain extent independent of each other; and, inasmuch as sound travels in each gas with a velocity proportioned to the density and elasticity of that gas, there will be, from a single source of sound, two sounds propagated in the mixture, with different velocities, interfering with each other, and destroying the pure tone of a musical sound. Now the atmosphere is a mixture of heavy oxygen, with lighter nitrogen. The elasticities are, however, so nearly adjusted to the densities, that sounds travel in either gas with nearly the same volocity, so that the air sounds in an organ pipe, as if one gas. Had sound travelled in these two gases at rates differing as much, as the rate in them differs from that in most of the gases known to us, the use of wind instruments of music would have been impossible; probably all music, even the tones of the human voice, would, in that case, have been discordant to an ear at any considerable distance from the source of sound. With the intense and elevating character of the pleasure derived, first from the tones of human speech, from the melody of birds, and other natural music, and secondly from the art of music, in our minds, we cannot but be grateful for this adaptation of the mingled atmosphere to the needs of man, in his higher nature.

All undulatory motion produces a symmetrical division of time. The beauty of color, like that of tone, arises from an implicit perception of rhythm. The harmony of tints in the landscape, like that of the sounds in a strain of music, arises from the har-

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mony of times in which the vibrations of the mediums occur. The pleasure, in either case, arises from an implicit, or unconscious, perception of keeping time. Heat also has its colors, or tones, as is known to all who have noticed that the sun's heat passes freely through glass; which is impervious to the heat of a fire. What other advantages to man may hereafter be discovered, in this coloration of heat, time alone can show; but when we consider to what an extent, through the providence of God, glass is employed, it seems not irreverent to own our gratitude to Him that this substance reflects back the warmth of our apartments, and keeps it within, but allows the heat of the sun to pass through from without.

Besides these hidden proofs of creative foresight, and beneficence, in the concealed, or minute symmetry of time, we shall find open and abundant proofs in manifest rhythmic movements. In the play of alternating muscles, we perceive an adaptation of the physical frame to the intellectual taste. In walking, for example, there are few persons who do not feel the increase of pleasure and of power gained by keeping step. A single drum-tap, regulating the tramp of a large body of men, has sometimes an effect almost equal to that of music. The rhythm of verse, and of music, delights many who are comparatively insensible to both melody and harmony properly so called. Who that reflects upon the genius of Bach, of Handel, of Haydn, and Beethoven, and considers the effect which music, such as theirs, has upon the world, can doubt the kindness of that superintending Power, who kindled the fire in their hearts, and through that in ours; who also adapted the air, and the various materials, for man, by which he pours out his musical conceptions? Who that reflects upon the genius of a Homer, and a Shakespeare, and remembers to how many millions their verse has given delight and instruction, can doubt that the same Beneficence gave the poet his power, and men the heart to be touched with poetry?

THOMAS HILL.

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CHARLES SUMNER.

A SERMON.* BY J. H. MORISON.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." ROMANS xii. 2.

NOTHING but the highest Christian standard of duty should satisfy us. There must be no compromise with what is low or wrong. Wherever we are, we must carry the Christian law of life within us, and by it strive to regulate our conduct and our thoughts. This idea of Christian purity and fidelity must be allowed everywhere to lay its awful commands upon us and prevent our willing conformity to any lower rule. A child at school, a boy on the farm or in the counting-room, a young girl at home or in society, we, wherever we are, in health and strength, amid the conflicts of life, in weariness and loneliness and pain, bearing up under some sore affliction, — must carry within us convictions which shall be to us a law of life, and give us hope and strength and comfort and peace, transforming us by the renewing our mind from day to day.

He who is thus true to his own highest convictions is a living witness to the presence of God in the soul of man. Being a law to himself, he becomes also a lawgiver to those around him. He commands our confidence and respect. We turn towards him for inspiration and support. He thus becomes a centre of influence through whom a purer and better life is finding its way into the community.

There is no man or woman or child of us who may not, in this way, do something to create a purer and better feeling, and to elevate the moral tone of those around him, if only we carry a higher standard of duty in our own breasts, and, instead of being conformed to this world, strive to live in accordance with these inward convictions. Every one of us may thus become a centre of moral power to quicken and to strengthen the moral and religious

* Preached in Milton, March 15, 1874.

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convictions of those around us. From these little centres of independent thought and life come the moral ideas and forces which constitute public opinion and establish the laws by which society and the nation are governed.

He who is controlled by these inward convictions, who carries in his own heart the law of Christian duty as his rule of life, soon comes to be himself a ruler and a law-giver among his associates. In his sphere, whether small or large, he is looked up to. He is honored and trusted. His conceptions of duty are accepted as binding upon them. His expositions of moral principles come to them as intimations and prophecies of a higher law. By his advanced ideas of right and his fidelity to them, he gains a deeper insight into the divine laws; and from these deeper and grander experiences, he speaks, by word and act, with increasing authority to those around him. Not that even the greatest among us has already attained or is already perfect. But, faithful to the light he has, he is pressing on towards the mark, and others rejoice to follow where he leads.

We see examples of this influence and power in private life. The faithful, devout and devoted head of a family is looked up to as a patriarch and priest of God by the members of his household. A gentle, modest, self-denying woman, in her blameless, self-forgetting, consecrated life, warms the affections, purifies the tone of feeling, and improves the standard of thought and living, through the whole neighborhood in which she moves. In a country place like this, or sometimes in a large town, we may see how one man or a few men of just and liberal ideas which they carry into their lives, impress themselves upon a whole community, enlarging their conceptions of duty, and giving them a new impulse towards what is generous and true.

We have known such men and such women. We have had them here. To know and to love them has been not only a joy and a privilege, but an element of religious strength and moral elevation. Their purity, their gentleness, their tenderness, their Christian fidelity and love, their ideal of Christian living, have entered our hearts through our intercourse with them, and made us stronger and better. There have been men and women such as these, and there still are such living among us,—not merely look-

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ing down upon us from a higher sphere to cheer and comfort us, but with us in the flesh, going through the same experiences with us, receiving new accessions of faith and life into their hearts and infusing them into the hearts of others.

Where we see men under the influence of great ideas, warmed, excited, controlled by them as the law of life, and able to impart their own convictions and to excite their enthusiasm in other minds, we gladly accept them as our leaders. We lean upon them. We follow them. They are to us the best living exemplars and representatives of those higher ideas.

These are not always the most faultless men. But there is a moral contagion about them. Virtue goes out from them. They infect the minds of others with their own loftiness of purpose and their own moral and religious enthusiasm. A man may be correct in his conduct. He may have a great mind. He may be very learned or an exact and powerful reasoner even on great moral subjects. If he has no quickening, controlling ideas of duty, or no power of impressing such ideas on other minds, his sphere of influence is small. But if, with a great mind, he has also great convictions of duty and a sublime enthusiasm in carrying out those convictions and awakening an interest in them, — if in the most solemn and trying public emergencies, when common men are bewildered, and timid men fall back, and prudent men are ready to compromise their principles, and selfishly ambititious men are waiting to join the stronger side — if in great public emergencies like these, he is able to stand by his convictions, looking only to what is right, he is recognized as a living power and ruler among men. From his retirement he may furnish the ideas and the moral force which are to rule the world. Or he may enter the conflict, infuse his spirit into it, uphold the righteous cause, be borne onward by the enthusiasm and the antagonism which his presence excites, and recognized as the great leader, not less from the admiration than from the hatred which is turned towards him.

Such a man was Martin Luther in Germany, and John Knox in Scotland. Such a man was John Wesley, awakening a dead church to a consciousness of Christianity as an indwelling, quickening power. Such leaders we had in the conflict which led to our national independence — men who with prophetic foresight

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saw what would be the consequences of cowardly submission to the unjust exercise of authority, and what would be the result of a courageous assertion and defence of inalienable rights. There were able and intrepid leaders then. But as we look back at the end of a century, one majestic form rises above all the rest. One central figure to which all the others are subordinate, stands before us, never moved from his steadfast convictions of duty, never elated by success or shaken by trial or defeat. "Here," says a powerful English writer, "was the greatest man in the world." "To endure is greater than to dare; to tire out hostile fortune; to be daunted by no difficulty; to keep heart when all have lost it; to go through intrigue spotless; to forego even ambition when the end is gained, — who can say this is not greatness, or show the other Englishman who has achieved so much?"

Some of these great qualities of leadership belonged to the distinguished man, whose death during the last week has produced such an impression throughout the land. When a great wrong against humanity, sheltered under our national constitution, but at variance with every principle of free government, was claiming the supreme authority here, and demanding that all men should bow down and do it reverence, as the only condition of our national union, and the old safeguards of liberty one after another were giving way before it, and with a single exception our great leaders of a former generation in Congress were found unequal to the new responsibilities, the darkest days that ever overshadowed our country had come upon us, and only men of the highest moral convictions, and of the most undaunted resolution and courage, could be trusted.

It was at that terrible crisis in our own history, that a young man from this state, his father a native of this town, was placed in the Senate of the United States, to stand up almost alone against this portentous evil, which was upheld and encourged by all the powers of the national government. He had had no experience in political life. He had never held a political office. He had been a student of law on the largest scale, and was a master of the principles of jurisprudence. He was an accomplished scholar. He had spent several years in Europe, and his fine social qualities, the charm of his personal presence, his large

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acquaintance with men and books, his intellectual activity, and his delicacy of taste and purity of life, gave him there a welcome such as perhaps has never been given to so young a man. He was received with marked distinction by the most distinguished people. He was the beloved and honored associate of men from all classes, — of noblemen, of great authors, of jurists and law-makers, and especially in sympathy with the great leaders of every humane enterprise in the march of human improvement.

On his return home he identified himself with the party of progress and reform. He did not hesitate to place himself in direct antagonism with the established leaders of public sentiment. An Oration on War, taking strong ground against that unchristian method of settling difficulties between nations, called down heavy denunciations upon him as an impracticable theorist. He threw himself with all his strength into the Anti-slavery movement and against the encroachments of the national government upon the rights and liberties of the people. He had thus shown the quality and temper of his mind. Neither the blandishments and flatteries nor the frowns of society, nor the displeasure of the great, nor the fear of losing the good will of those whom he loved and honored, nor the apprehension of unpopularity with the people as arrayed in two great political parties, could turn him a hair's breadth from his conscientious convictions, and his resolute purpose to do everything that he could do to overthrow the dominion of slavery.

Under these circumstances, and at a most critical period, twenty-three years ago, he was chosen to the very high and responsible position of United States Senator. He was almost alone there in the principles which he asserted. He was no figure of wax to be moulded by unscrupulous politicians. He soon became a man of mark on whom were concentrated the wrath and scorn of those who had been accustomed to carry everything before them. But he was not to be put down. He showed them, that in that warfare there were, as Mr. Webster once said, "blows to take as well as blows to give." His words, uttered in the Senate, were spread through the whole land, and were rousing the nation to a sense of its duties and its dangers and thus creating a powerful public sentiment.

But even here in Massachusetts and among some of his personal

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friends, the very intensity and loftiness of his convictions were considered a disqualification to him as a practical statesman. Like John A. Andrew at a later period, he was a dreamer of dreams — a framer of impracticable schemes, but no statesman! If he would only "be conformed to this world" — if he would only lower his tone a little and adapt himself to the state of things actually existing, then he might accomplish something. Even so wise and good a man as Mr. Prescott, the historian, said, "The difficulty with Sumner as a statesman is that he aims at the greatest abstract good instead of the greatest good practicable. By such a policy he misses even this low mark — not a low one either for a philanthropist and patriot." A very different story Mr. Prescott would tell if he were living now and looking back on the history of the last twenty-three years. It was because Mr. Sumner "aimed always at the greatest abstract good," and refused all compromises with wrong, that he succeeded in making the highest organic law of the land no longer a shelter for injustice and slavery, but a shield and defence for the equal rights of all. It was because his aim was so high and steadfast, that he did more perhaps than any statesman in the world to put legislation on a firm Christian basis as its only secure and permanent support.

Where "the wise and the prudent" saw only weakness and the certainty of failure, there lay the secret of his power and his success. It was this that drew towards him more and more the confidence and admiration of the people and made him the great Senator, and, after the death of President Lincoln, the foremost man in these United States. Firm in his convictions of duty and the final triumph of right, he accepted no defeat. He rose from apparent discomfiture stronger than ever. With all the powers of the government and of the leading men of the nation, north and south, arrayed against him, he stood unterrified, the champion of human rights. He held up slavery, in all its hideous and atrocious features, to the scorn and moral execration of the world. Circumvented and silenced to-day, he spoke with all the greater power on the morrow. That monstrous crime against human nature itself must be overthrown.

He was struck down in his seat by a cowardly and brutal assault, which, I believe, killed the man who made it. From the in-

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juries then received Mr. Sumner never recovered; and if afterwards he was sometimes, more than ever before, petulant and overbearing, it was, I have no doubt, in a great measure owing to the permanent prostration of bodily strength and the nervous irritability caused by the injury then inflicted on his brain. It is difficult to conceive of the amount of physical suffering and extreme exhaustion which he bore with heroic fortitude and patience for eighteen years, till he was utterly worn out, and with the last words, "Oh, how tired, how weary!" he fell asleep. His warfare was accomplished. He had ceased from his labor and entered into his rest.

But while physically broken down by the attack upon him in the Senate, he was morally strengthened by it. For it endeared him to his constituents and crowned him while living with something of the honor and glory of martyrdom.

I have brought forward only a single feature in Mr. Sumner's character. He was a great statesman and a great public benefactor, the leader, more than any other public man, of the moral sentiment of the nation at a most cricital period, because, in the strength of his moral convictions and his allegiance to the right, he would never allow his thought or his actions to be conformed to any lower standard. He looked down perhaps with too proud a scorn at expedients and makeshifts which are sometimes dignified with the name of practical statesmanship. If he erred here, it was always on the side of justice to the oppressed. He saw from the beginning the momentous question on which the integrity and the life of the nation depended, and that the only possible solution of the difficulty must be in doing equal justice to all. He kept that one thing always before him. The overthrow of slavery, the establishment of equal rights for all under the constitution and the laws — these have been the burden of his teachings — the end to which his life and all his powers were consecrated. And because of his life-long fidelity to this one thought, he lived to see four millions of human beings redeemed from slavery, endowed with all the rights of citizenship, and with their prayers and benedictions, recognizing him as their great champion and defender. And what greater work has ever crowned the efforts of a long and laborious life?

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I remember Mr. Sumner perfectly as he appeared in College, forty-four years ago, reading, before the members of the University, a Bowdoin Prize Essay, in the flush and enthusiasm of his early manhood. And I recall him as he appeared the last time that I saw him, five or six months ago, in company with a man who, though on a different side in politics, had been his warm personal friend from the time when they were school-boys together. He was very kind and gentle. There was a singular sweetness and pathos as well as cheeriness in the tones of his voice and the expression of his countenance. There was a quiet dignity about him. His whole temper and bearing were such as we love to associate with the thought of a great historical character. Pain and care, and the labors and conflicts of a lifetime, had left their marks upon him. But he had been true to his early convictions, and the highest hope and promise of his youth had been far more than fulfilled.

He was not a perfect man. He had many and great faults as a statesman and an orator. His personal feelings were sometimes too strong to allow him to arrive at correct conclusions. His statements often were not borne out by his proofs. But through all the years of a most violent and stormy period, he was true to his own highest convictions. He had a gentle and affectionate nature. No man through life has been favored with warmer or firmer friends. "Fortunate," it was said by Dr. Loring, "as he was in that constant preparation which made him the central figure of every momentous event in a most critical period in our history, he was also fortunate in the respect and admiration which his career secured from all classes and orders of men. For him the poet sang, the historian wrought, the scholar labored, the orator warmed, the suffering prayed, the emancipated poured forth their blessing." And all this affection and gratitude was in acknowledgment of qualities in him which were fitted to call them out.

He could stand up and do what he considered his duty even when he knew that he should incur the censure of those whom he loved and honored. And sometimes this was done with what seemed to be a needless severity of personal feeling. But he was

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not insensible to their approbation or reproach. A few days ago the sentence of condemnation passed by our legislature on one of his most magnanimous and far-seeing public acts was repealed. When the resolutions to this effect were presented to him, he seemed at first unmoved. "He spoke a few words to one or two gentlemen connected with the government whom he knew, and then, overcome with emotion, he wept like a child." From this we may infer something in regard to the warmth and tenderness of his nature, and guess how much it must have cost him to go, as he often did, contrary to the opinions and earnest wishes of his friends, in his fidelity to his own stern and lofty convictions of duty. The law by which he sought to be governed was announced by him nearly thirty years ago, when, in writing to a friend, he said, "Aloft, on the throne of God, and not below, in the footprints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn."

The lesson which we are now to draw for ourselves from such a life is a very simple, but a very important one. "Be ye not conformed to this world." Hold up to yourself the highest convictions of duty, and strive always to be true to them. Then your life will be one of progress upward. It will reveal to you, more and more, the richness and the beauty of holiness. It will enfold you more and more in the love and goodness of God. And, rising ever into higher thoughts and holier experiences, you "will be transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

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MARY SOMERVILLE.*

We think few readers of the charming volume of "Personal Recollections of Mary Somerville" will feel inclined to assent to the first words of the Introduction, which say that "the life of a woman entirely devoted to her family duties and to scientific pursuits affords little scope for a biography."

It is true that while reading we have sometimes wished that there had been less of that "aversion to gossip and to revelations of private life or of intimate correspondence" to which the Introduction refers, because, during a brilliant career, covering the whole of the present century, she lived on terms of friendship with most of the persons who have been eminent in letters or science; and the occasional glimpses of her acquaintance with such men as Walter Scott and the Edinburgh Reviewers and the Herschels and Humboldt make us realize how rich a store of recollections might have been revealed. But perhaps after all the biography is the more valuable from being so nearly what it is described, — "the life of a woman entirely devoted to her family duties and to scientific pursuits."

In these days, when so much attention is being given to the question of women's education, there is something worthy of consideration in the very conjunction of "family duties" and "scientific pursuits." Here is a woman who reached the highest eminence in that particular branch of study which would be supposed least suited to a woman's tastes and capacities; who wrote a book on Mathematics which a member of the French Academy once complimented by saying that there were not twenty men in France who could read it; and who received honorable distinction from most of the literary and scientific societies of Europe. To those who have taken part in recent discussions on the higher education of women, the questions will naturally occur, Did she lose her fem-

* Personal Recollections, from Early Life to Old Age, of Mary Somerville, with Selections from her Correspondence. By her daughter, Martha Somerville. Boston: Roberts Brothers. 1874.

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inine characteristics? Did she neglect her family duties? Did she break down or become insane before middle life? And in answer to all these inquiries we have here an illustration of the *possibilities*, at any rate, of woman's culture.

The last of these questions, that concerning woman's physical ability to carry on severe intellectual labor, is the only one in regard to which Mrs. Somerville herself could with delicacy urge her own example, in her efforts to extend to her sex the benefits of high class education; and how fitly she could do so on this may be judged from the picture she gives of herself at the time when this book was written.

"I am now, in my ninety-second year (1872), still able to drive out for several hours; I am still able to read books on the higher algebra for four or five hours in the morning, and even to solve the problems. Sometimes I find them difficult, but my old obstinacy remains; for if I do not succeed to-day, I attack them again on the morrow." Two years previous, in describing the routine of her life, she speaks first of her morning hours devoted to mathematical studies; and then continues, "During the rest of the day I have recourse to Shakspeare, Dante, and more modern light reading, besides the newspapers, which always interested me much. I have resumed my habit of working, and can count the threads of a fine canvas without spectacles. I receive every one who comes to see me, and often have the pleasure of a visit from old friends very unexpectedly. In the evening I read a novel, I play a few games at Bézique with one of my daughters, for honor and glory, and so our evenings pass pleasantly enough. We are fond of birds and have several, all very tame; besides, we have our dogs; all of which afford me amusement and interest." She closes the volume by saying, "Profoundly grateful for the innumerable blessings I have received, I trust in the infinite mercy of my Almighty Creator. I have every reason to be thankful that my intellect is still unimpaired, and although my strength is weakness, my daughters support my tottering steps, and by incessant care and help make the infirmities of age so light to me that I am perfectly happy."

What is the secret of a remarkable and delightful old age? When we refer to the account of her earlier life we do not discover

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indications that she had exceptional vigor of constitution. In fact she does not appear to have been always healthier than perhaps the average of women. At one period of her life she was in a very feeble condition, and had to go abroad in consequence; and for a considerable time could only go out for a little while each day to sit in the garden. We have no doubt her physician told her at that time that she must give up study, and we wonder what he said if he knew what she tells us in her biography, that all the time she was thus weak and ill she was in the habit of writing the whole of every forenoon in her bed!

Of course, as regards the bearing of her experience on the question of woman's ability to endure hard study, we can in strictness affirm nothing more than that, in this one instance, a woman devoted to the highest forms of intellectual labor attained an exceptionally prolonged and serene and vigorous old age. But we think she would have claimed that her vigor and serenity and the continued health of all her faculties was the result in great part of the habitual exercise of all her powers all her life long.

The Memoir is equally satisfactory to the advocates of woman's higher education in respect to the effect of Mrs. Somerville's studies upon her character. It would be hard to find a more complete type of the womanly virtues and the womanly graces. The severity of her studies and the fascination of her public success do not appear in the faintest degree to have affected the delicacy of her nature, and the perfectly feminine quality of her tastes. She loved just what a fresh, pure, cultivated woman would be expected to love. She enjoyed music and painting and society, and her housekeeping and her children and all the ornaments of a home. The tenderness of her nature constantly manifests itself in such reminiscences as this: Writing of her girlhood, she tells how, on comming home from a visit, she "was quite broken-hearted to find my beautiful goldfinch, which used to draw up its water so prettily with an ivory cup and little chain, dead in its cage. My heart is deeply pained as I write this, seventy years afterward."

As to her faithfulness in domestic duties, she appears to have been as devoted here as if she had no other absorbing pursuit. During the busiest portion of her literary career her daughter

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writes that she spent three hours every morning in teaching her children, "besides managing her house carefully," and, as regards the other demands which, as society is constituted, make literary labors so much more difficult for a woman than for a man, she herself writes, "At Chelsea I was always supposed to be at home, and as my friends and acquaintances came so far out of the way to see me, it would have been unkind and ungenerous not to receive them. Nevertheless, I was sometimes annoyed when, in the midst of a difficult problem, some one would enter and say, 'I have come to spend a few hours with you!'"

The common household duties seem to have given her real delight. She often speaks with pleasure of her skill in cooking. At one time she took an active interest in the fitting out of one of the Arctic expeditions, and in her account of it, it is hard to tell whether she had more genuine satisfaction in the suggestions she was able to make in connection with scientific research, or in her happening to think to make with her own hands some currant jelly for the crew, which she thought would sometimes taste good on the voyage.

We have dwelt especially on this particular point because it appears to us valuable in connection with a question of great present interest. We should like also to call attention to another suggestion which this Memoir has presented in regard to the methods of education in general.

Her early instruction seems to have been greatly neglected. If her attainments, at the age of fourteen, could have been compared with those of the average pupil in a Boston grammar school our committees would have experienced a little quiet satisfaction. But there is one quality that she possessed, and perhaps she had it the more from the very fact that her mind was not pressed by the tasks of a first-rate school. She had *an eager desire for knowledge;* and this craving, which lasted her as long as she lived, was the constant impulse which was the main secret of her progress, and of her success. It is interesting to observe how fresh this desire continued to the very end. At the age of ninety-two she writes, "I regret that I shall not live to know the result of the expedition to determine the currents of the ocean, the distance of the earth from the sun determined by the transits of Venus, and the

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source of the most renowned of rivers, the discovery of which will immortalize the name of Dr. Livingstone." We wish our educators could realize more the importance of cultivating this thirst for knowledge in the young, which, we fear, is sometimes, instead, rather stifled and surfeited by the very accumulation of their advantages and the undue forcing of their minds. Lord Bacon says, "Wonder is the seed of knowledge." The first step in instruction in any branch of learning should be to awaken curiosity and desire. One other quality in Mrs. Somerville, which was joined with this, ought not to be unmentioned; that is, *her great perseverance.* In the passage already quoted she refers to this, when she says, "My old obstinacy remains, for if I do not succeed to-day, I attack them again on the morrow." So far as appears from the Memoir, as regards her intellectual abilities, she was not so exceptionally gifted as has been commonly supposed, even in her own chosen sphere of study. It was to these two qualities — her eager thirst for knowledge and her indomitable perseverance — that her great success and the benefit she has bestowed upon the world were chiefly due.

We wish that the volume had given a more complete account of her religious views. She was decidedly liberal, and her candid avowal of her sentiments caused her to be publicly censured by name from the pulpit of York Cathedral. Her daughter says that "at a very early age she dared to think for herself, fearlessly shaking off those doctrines of her early creed which seemed to her incompatible with the unutterable goodness and greatness of God." Yet she never fell into the skepticism or the cold indifference which has been so often associated with the devotion to science. There are frequent passages which show her simple, reverent faith, and her daughter says again, "Her mind was constantly occupied with thoughts on religion; and in her last years especially she reflected much on that future world which she expected soon to enter, and lifted her heart still more frequently to that good Father whom she had loved so fervently all her life." Thus along with the other features of interest in the character and career of this remarkable woman we cherish this, that she has furnished one more illustration of the beauty and the power of a liberal Christian faith.

CHARLES LOWE.

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PERSONAL RECOLLECTIONS OF REV. DR. CHANNING.

THE anniversary of the birth of William Ellery Channing, which occurred April 7th, 1780, suggests the propriety of some special notice of his life and character. Every contribution to that object, however slight, is to us all of lively interest. We are familiar with his writings, but who is not glad to learn anything new and fresh in regard to his peculiar traits of character, his personal appearance, his air, manner, and bearing, — in short anything, either of a private or public nature, in relation to the man. Then, too, we are, in this periodical, inaugurating a Review, that proposes to embody the thought and the work of our own denomination, not only as they are manifested in the present day, and will be in the near future, but as they have been expressed in the past. It is good, at such a moment to revive the image of him, who stood in the front rank when we were drawn into an earnest controversy with those who, in the first quarter of this century, assailed our theological principles. As we begin a Unitarian Review it is only justice to his memory to recall his intrepid spirit, the firm stand he took, and his heroic Christian defence of Unitarianism in that day when it cost so much to bear this odious name.

My first knowledge of Dr. Channing was by the accident, as it seemed, of purchasing, while a sophomore in Harvard College, a few pamphlets at auction, among which were two containing a part of the controversy between Channing and Worcester. Of orthodox parentage, and having been trained under the ministry of a rigid Calvinist, I was startled to find here a writer who could bring such an array of arguments against the religion of my early life. I read and re-read the pamphlet, was shaken by it in my hitherto unquestioned faith, and felt a strong desire to see and hear its author. Happily, within six months from that date he preached the Dudleian Lecture in the college chapel. Its subject was, "The Evidences of Revealed Religion." His personal appearance, as he rose in the pulpit, of low stature, a slight and

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unimposing figure, was rather disappointing. Was this the man who could guide such a pen, and wield the English language with such ease and force, and compose that terse and weighty defence I have read of the "new doctrine"? But, as the preacher went on, and laid down his propositions, I saw that the great subject of miracle was in the hands of a master. His face kindled, his voice — what a delicate and all-swaying instrument, not loud, but penetrating to the recesses of mind and heart — that glowing eye, the whole form and presence of the man, took strange possession of me. The logical power of the sermon — I am inclined to think the most compact and weighty argument he ever produced — carried the intellect, his vivid illustrations seized the imagination, and the fervor of his piety seemed to me incontestable. "The whole discourse, so Scriptural as well as rational, I whispered to myself, "is one I cannot but accept as true. If this man is a Unitarian, I shall yet be one;" and when he came to that peroration I yielded inwardly to his touching exhortation, "Let the truth of this religion be the strongest conviction of your understanding; let its motives and precepts sway with an absolute power your characters and lives." In looking back to that hour, it appears to me that an impression was then and there produced, which, with other influences, finally decided me towards the choice of that noble profession, which it is some honor to share with a spirit like Channing, and which, hallowed by such memories, has become dearer to me every year of my life. While in the Divinity School, I had repeated opportunities to hear Dr. Channing. I have before me notes of his sermons on Self-denial, Humility, Human Equality, &c. One I particularly recall on "God our Father;" a theme which stirred his mind to its depths, and which called forth, for that period, an unaccustomed filial devotion, tenderness, and love. The old conceptions of divine sovereignty and wrath, under which I had been educated, faded before the attractive face of a Parent; and the high walls of sect, party, rank, nation, fell, as he spoke, and the bright bond of a universal brotherhood encircled the whole race.

His health was then very delicate; and when many of his hearers, having come from a chilling atmosphere, gave way to a sympathetic coughing, the preacher was manifestly disturbed.

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He at length paused, and requested that an effort should be made to suppress coughing, as he found it difficult to be heard. The effect was magical; an almost profound silence followed, and we had a new lesson of man's power over what are often considered wholly involuntary efforts. Dr. Channing, singularly just to other persons, was tried by the practice, not uncommon in his church, of many coming to the door and waiting until they saw whether he was to preach or another; and some, if disappointed, would turn away and leave. To obviate this disrespect to his devoted colleague, he arranged to preach on some Sundays in the morning and on others in the afternoon. A friend once asked him, probably thinking it a compliment, "Are you to preach, Dr. Channing, tomorrow?" The quick reply was, "There will be divine service in the church."

Usually he began his discourse in a calm and quiet manner, and as he proceeded, gained in fervor, and at the conclusion flamed up with a culminating zeal and power. But on one occasion, when his subject was "Immortality," he entered at once in a most eloquent tone upon his favorite theme. It was like the launching of a noble vessel on its ways. His spirit kindled with the first sentences, and was borne on from topic to topic, each a fresh inspiration; and one felt as if lifted to a height of transfiguration, where it would be good to abide evermore. I think his readers will agree that the most striking of his discourses is that on "The Future Life." No human production, perhaps, has given clearer views of the great unseen world, or brought us into closer fellowship with God, and Christ, and the train of exalted and glorified spirits, than this. It is to be perused over and over; and when our hearts bleed from some fresh grief, and we follow a loved one to the realm above, no thoughts, as it seems to me, after the subduing and uplifting words of the Master himself, can give comfort like this sermon. I once heard him on Easter-day, from the text "The Lord is risen." And, as he portrayed the scene of the resurrection, one felt himself to be in a new band of witnesses; we saw again the sceptre of death broken, the cerements of the tomb cast behind, and the risen Lord, with a revivified power, going forth to lay the foundations of a faith, which the ages and nations could not shake. And, as the preacher went on, elucidat-

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ing the effects of this great event on Christ himself, on his immediate disciples, and on all mankind, it was the "Prince of life" who was before us, to be henceforth in the spirit-domain king of kings and lord of lords. It was always worth much to hear the other services beside the sermon. Unlike some great preachers, he did not slight these exercises. I remember well, after forty years, lines of certain hymns to which he gave a poet's power by the varied emotions and expression of his reading. It was so with the Bible; listening, as he read the chapter which contains the account of Christ's interview with the woman of Samaria, so divinely dramatized was his manner, that he seemed to me all spirit, save only face and voice; and those prayers, — every word simple, tender, and trustful, — how they bore one up with him into the consciousness, and immediate fellowship, of the dear children of God. The style of Channing became ripened and perfected in that series of papers contributed by him to the "Christian Examiner," on Milton, Napoleon, and Fenelon. Dr. Kirkland said one day of the first of these, in substance, that it was as grand as anything in the English language. We divinity students kept these articles, each as our man of counsel, and as the inspiration of our early efforts with the pen. Whenever, afterward, we heard him, every discourse from his lips awakened a fresh admiration from its association with these brilliant, yet always chaste, essays.

When he came to our student home and preached that extraordinary sermon on "The Christian Ministry," at the dedication of Divinity Hall, our enthusiasm reached its highest point. The text, "His word was with power," was illustrated and enforced — and never more effectively — by the preacher himself. As he went on, and spoke of the demands of the day upon the pulpit, for "free investigation," "an invincible love of truth," "a religious sensibility," "Christian faith," "a spirit of enterprise and reform," "an independent spirit," and finally, "the spirit of martyrdom," I felt that the man and the hour had both come, that the Great Teacher never had a more worthy representative in the pulpit. The communication of religious truth rose to its rightful position; every other office sank into insignificance, when compared with this; and he of our classes must have been strangely unim-

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pressible, who did not thank God for the gift of such genius and power, and breathe a prayer of gratitude that he himself was about to be put in trust with the instruction and regeneration of human souls. The same year Dr. Channing preached his remarkable dedication sermon at New York, in which he introduced that startling figure of Christ executed on "a central gallows in the universe," a figure which filled every believer in the atonement with horror. But no one can doubt that the fearful doctrine which it illustrated, from that day forth began to lose its power in the Christian church. The boldness of Channing had never before stood forth in such a clear light. His loyalty to truth, to God, to duty, then culminated. I saw him, a short time previous to its delivery, walking with Professor Norton towards the house of the latter. The solemn purpose was then in his heart; and as the two were in conference — I have no doubt on that subject, for I believe he often consulted this great scholar on points of exegesis — his face was luminous with the high work he had in hand.

You could not spend an hour with Channing without being struck with his singular modesty. So brave in public, fearless in uttering the word of duty, he was "meek and lowly" in private. He loved conversation; but he seemed to take always the attitude of an humble inquirer. Instead of protruding his own opinions, he studiously sought those of others. I have no doubt, from his air and manner, that he often gained quite as much, in preparing his lectures and discourses, from conversation, as he did from books. He doubtless derived more from silent thought than from either.

I met him often at councils for ordination, and elsewhere; and his face usually bore the marks of great introversion. It was his misfortune to be a bad sleeper; and we could read in the fallen cheek and discoloring about the eye proofs that often, in the midnight hour, he was a victim of wakefulness, that "tyrant of the burning brain." His intense thoughtfulness, and strong concentration, and habit of rapid and fervid composition — to be afterward sedulously corrected — preyed at times fearfully on his delicate organization.

His was a singularly self-contained mind; we often saw him at conventions. I remember one of the conventions in Chardon Street Chapel at which he was present. He was fond of being a

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spectator wherever any new light was even slightly promised. Some might have said he occasionally compromised his dignity in this way. But not so; you saw that he was in search of truth, and would recognize it "on Christian or on Heathen ground."

After the murder of Lovejoy at Alton, he attended a meeting of indignant remonstrance in Faneuil Hall. Public opinion was then exceedingly sensitive on the agitation of the slavery question. But Channing did not fear its rebuke; I see him now standing on that platform, and attempting to speak amid hisses and jeers. His first words were those of amazement that a Boston audience could exhibit such a spirit after the outrage that had been committed on the freedom of the press. Not Paul himself, amid the imprecations and violence of the mob at Jerusalem, was more firm, calm, and unflinching than he at that moment. His moral courage was worthy a proto-martyr. Then, as always, in relation to all social wrongs, he not only felt an unfaltering interest, but took a public and bold stand against them.

He was, to a large extent, independent of criticism. I often saw him at the Boston Athenæum, and sometimes with a Foreign Review in his hand. But, it has often been said, and I have good reason to believe with truth, that he never read critiques on his own publications. Perhaps not those which were commendatory, certainly not — as in the case of the "Edinburgh Review," which once published a severe and caustic article on his thoughts and style — those written against him. He evidently apprehended it might tempt him to shrink from the utterance of his own views, fully and fearlessly, on all points, social, religious, or political.

His philanthropy led him to free himself from any vestige of sectarianism. Still he never disclaimed the name Unitarian, for which he had labored, and in some instances, suffered so much when that name was treated with public and wide-spread odium. He was broad in his sympathies, and the longer he lived, the less was he willing to be fettered by party or sectarian narrowness.

His noble temper was manifested in his last public address. It

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was fitting that he should close his life in the way he did. My thoughts had often reverted to the scene of that effort, and a few years since I had the privilege of visiting the spot, carrying to it the memoir of him prepared by his nephew. I found there a friend who gave me the details of his visit at Lenox. Amid such exquisite beauty, the lovely mountains and hills of Berkshire, and the refined, genial society he met, Dr. Channing passed, as he himself said, some of the happiest hours of his life. In a small hall, which we daily passed, he gave that grand address on the anniversary of emancipation in the British West Indies. But the effort of its delivery overtasked his feeble frame; and, I was told, that after it he was but just able, with two friends for his support, to stand and walk to a carriage. We went to the house at which he stopped, and saw the very window out of which he looked at the sunset hours. Unhappily, beyond question from imperfect drainage, on that very spot he contracted the typhoid disease which terminated his life. It seemed to me sad that such must be his lot. Yet, judged by his glorious work, he had lived long. And therefore, when, on that eventful October day, the tidings came that "the golden bowl was broken," while we shed some natural tears, we gave thanks to Him who had placed such power in that mortal frame, and permitted it to be exercised up to what is termed "the grand climacteric of man's life," we rejoiced that he had met the last call with an unfaltering trust, and entered those everlasting gates through which he had so long gazed, and for which his high inspirations had trained many a grateful spirit.

A. B. Muzzey.

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MORNING HOURS WITH THE BIBLE.

I.

EZEKIEL.

As we were reading this morning in the Scriptures, we fancied a critic looking over our shoulders at the book of Ezekiel, where we were, and saying, "Why do you read that when there is so much else in the world to know?" We answer, "Because we find in this Bible something which we do not find so completely in any other book in the world. The whole moral and religious nature of man is there dealt with. The same undertone runs throughout the book. It is God with man. Other modern books have this divine quality in fragments, but their inspiration is drawn from the Bible. The Bible is the fountain-head; history, legend, prophecy, poetry, allegory, devotion, all, in spite of the faults and contradictions of the writers, breathe that divine truth which culminated in Jesus of Nazareth, that great truth of the sonship of man to God.

Our critic will perhaps speak of Nature. The world of animal life alone is more interesting to him than this book. So be it. To our mind ideas are greater than things. What is a spider? He is an ugly thing until you have learned something of his habits. Even then, we do not care much for his sly ways, however curious, if he is spinning his web according to a blind chance; but when we know that there is a hand which has him in its keeping, that there is a Sovreign Spirit that cares for him and all creation, then the spider grows in dignity before our eyes; nothing seems mean. Where do we find this great truth? In the Bible. Not in hints, as with the olden philosophers, but as from a man face to face with God. Therefore, we will read the Bible every day for ancient religious history and poetry, for inspiration and devotion, for practical wisdom and morality, and lastly for actual divine truth, found in Jesus Christ, and shed abroad upon his faulty but sincere disciples until it has illumined the world.

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INSPIRATION.

This man Ezekiel in the Bible was intensely in earnest; calm, severe, looking his whole destiny in the face, conscious of his mission and of the scorn that would await him.

John, on the isle of Patmos, must have been reading this book; he was full of its images, which he reproduces in his Apocalypse. We find in John more traces of personal feeling and passion than in Ezekiel, and naturally as an accompaniment, more magnificent conceptions and richer spiritual revelations. The influence of the prophet's book began probably much earlier than with John. The old Sibylline leaves, so much reverenced by the Greeks and Romans, undoubtedly drew their imagery, their mystic interpretations, their rapt poetic insight from the fragments of Jewish prophecy, which found their way into Assyria, from there into Persia, and thence into Greece. Those religionists who rate the power and influence of the classic nations so much above that of the Hebrew, would do well to remember that the oracular utterances of the Sibylline leaves were of so entirely different a character from the mythology of the Greeks and Romans that they themselves never thought of confounding the two, but kept the former apart as something sacred, a gift of antiquity which descended from heaven, and was above the comprehension of ordinary mortals.

The influence of this Old Testament imagery is felt all the way down through the ages. We do not pretend to know how far back it started in the hazy twilight of Egypt's golden days, but we are sure that Virgil fell under its spell, Dante was overpowered by it, and Milton revelled in its sublime representations. It has lifted up millions of men through all the tribulations of persecution, and to-day the simple negro preacher luxuriates in figures of olden speech, which he does not always comprehend, but which touch the right spot in his warm imagination.

Both Ezekiel and John were under great religious excitement. Both saw truth in highly wrought colors. Both were erring men, but we feel that divine power had got possession of them; or rather that they had laid hold of it themselves, by their own devotion to what they felt to be their great calling. Is it not so with

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all religious seers? Swedenborg looked into things unseen; he saw a great deal through an extravagant and teeming fancy, which the world will not perhaps care to see; his minute correspondences will not be likely to take hold of the popular reason, nor the rational mind; but he also saw what the world is the gainer by: the living existence of spiritual beings, and the laws of sympathy which attract and repel immortal souls. Is there any limit to inspiration? Perhaps not. "Why may there not then be another Jesus," says the inquirer, "suited to the exigencies of the future?" We have no right to say there will not be; we have no right to say what God and man together can do. It is enough that we have not seen his equal yet as a divinely inspired master.

RESPONSIBILITY.

Ezekiel heard God say to him, "His blood will I require at thy hand." That is, if he, Ezekiel, failed in his duty towards the sinner, his sin would be on the prophet's shoulders. Do we believe that God actually said these words to Ezekiel? If so, then we give color to the charge that God is accepted by the devout readers of the Old Testament as a severe and vindictive being. We do not believe that God said these actual words to Ezekiel. He said to him, only in a more intense way, what he says to the philanthropist, to every one of us in our day, "The vice of this city, the corruption of this community, are on your shoulders." Who will dare to say that it is an unjust God that speaks to him in this way? Who will not rather accuse himself and say, "Unfaithful man, thou art afraid it is not the voice of God; thou art afraid of self-delusion, or thou lovest thine own ease," and so we have not many prophets and seers in these latter days.

There is a sublime indifference to success — we should rather say independence of results — in this man. We see these qualities in widely different characters of the Bible. The disciples of Jesus tell what they did and what their enemies did without any reflection; there is in their narrative very little personal antagonism towards their opponents, very little consciousness of themselves, except as agents of God. Under the worst persecutions, they calmly state that it was so ordained that their enemies should

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do thus, — as it were, grandly commanding their foes, and making them God's servants to work his will. Where did they get these ideas about foreordination? They were not men of metaphysical minds like Paul. Simply from their God-inspired commission, which they received from Jesus. They knew nothing about the subtleties of free-will and predestination; they only knew what every important actor in the Old and New Testament knew, that God had given them a work to do, that he was working with them, and man could not overthrow the work. In Jesus this sentiment reaches its perfection, is carried out without human frailties discoverable to the eye of man, and we thus see the unity between the phenomenon of Jesus' appearance, and the whole history of the Jews recorded in their ancient Scriptures.

SALVATION AND CONDEMNATION.

Ezekiel says, "The righteousness of the righteous shall not deliver him in the day of his transgression, and through his wickedness shall not the wicked man fail in the day when he turneth from his wickedness."

The doctrine of the so-called evangelical churches seems to be one of complete salvation or complete damnation. But according to Ezekiel, stern legitimist as he appears sometimes, a man is saved or lost every day in exact proportion to the good or evil which he does. There is no finality about it. This doctrine of extremes is not in accordance with Nature. We have with her no strong dividing lines. We have no completion anywhere. We have hints of beauty, and touches of decay and desolation; the idea of perfection we gather from bits of landscape, but there is no thorough carrying out of it; we see defeat and ruin, but it is only temporary; out of desolation springs greenness again. So is it with the mind and heart of man. Yet many religionists would have us believe that there is an exact line drawn between the human souls that are saved, and those which are forever damned. They do not merely assume it; they draw the line themselves, and actually say who is on one side and who is on the other.

There is no question that this doctrine, though not in accordance

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with nature, nor philosophy, nor scripture, is suited to the mind of man in his lowest condition. It is like the Jews' "Thou shalt and Thou shalt not:" yet even in the laying down of their earliest laws, a man was only punished for what he actually did. This doctrine of extremes makes more visible conquests in the world and more visible failures than the medium view of rewards and punishments. There are more who hasten into the ancient fold to flee from the wrath to come, than are found in the liberal communions, and there are more who, staying outside, believe themselves at enmity with God, and that they can do nothing until the spirit of God calls them. Moreover they do not wish the spirit of God to call them in the manner of most of their neighbors: and as they know of no other way to enter the kingdom, they remain perhaps through all their days, feeling themselves wanderers from God's face, and outcasts from his presence. Perhaps a spasm of remorse arouses them in the dying hour to utter words of belief, in answer to the agonizing entreaties of friends; but left to themselves they would die in the religious apathy in which they have lived.

We have not a word of reproach for those who enter the churches in the way we have named. If they find peace and joy we thank God for it. But for those who are outside, is it not fair that another type of Christians should try their hands upon them? May we not tell them how God is not expecting them to come to Him at any particular time, but how whenever they do a gentle deed He would clasp them to His bosom, — how naturally and sweetly Jesus lived, and how he would show them the Father in the simplest duties of their lives, if they would only go to Him and learn? Is this proselyting? Then let us all make proselytes!

M. P. L.

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EDITOR'S NOTE-BOOK.

SEX IN EDUCATION.

Few books published within the last twelvemonth have awakened so much discussion as that of Dr. E. H. Clarke on Sex in Education. The amount of interest shown in this discussion is a gratifying sign; for it has come, not chiefly from the sensitiveness on the part of women at being declared physically unequal to some of men's tasks, but from a real interest in the subject of the proper training of the young.

In regard to the book itself, while we disagree with some of its conclusions, we believe it to be a timely and helpful work. Dr. Clarke has clearly called attention to facts which it is folly to deny or ignore — a disregard of which is imperilling the lives or blighting the prospects for usefulness and enjoyment of a large portion of the women of our country, and bringing deterioration on our race. It is charged that he has in doing so used some harsh expressions in portraying the consequences of violating nature's laws. Perhaps there is some ground for this complaint, but the whole purpose of the book is so evidently an earnest desire to arouse attention to what he regards a stupendous danger, that we can imagine him replying to such criticisms in the words of the stern old Greek reformer, "Strike if you will, only hear!"

The points on which we differ from Dr. Clarke are, first, that, although he expressly states that a wrong method of education is only one among many causes of the ill health of women, yet the whole impression of the book is that too much study is the crying evil, and that it is desirable to check women's aspirations after high intellectual culture — a position which we regard so unwarranted by any kind of proof, and so opposed to the best interests of human advancement, that we are sorry for any seeming support that is given to it by connecting with it facts and arguments which properly considered only prove that, in the pursuit of such culture, heed must be paid to the conditions of our physical organization.

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And the second point upon which we differ is that the book implies that the danger from neglect of the laws of health in study, is principally among girls. We think that this is at least exaggerated. We recall how, in our own class in college, four out of the first eight either broke down entirely or else lived l ves of comparative invalidism, with their promise of usefulness only partially fulfilled. We have no doubt that just as thrilling statements might easily be gathered of the consequences of abuse of the laws of health on the part of boys as Dr. Clarke has given in regard to girls. Moreover these evil consequences are in the case of boys just as in the case of girls, very much connected with their peculiarities of sex. And now, grateful to Dr. Clarke for the mingled delicacy and plainness of speech with which he has portrayed the madness of the too habitual disregard of the needs of women's organization in the training of girls — we wish he would supplement it by a book, equally able and candid, calling the attention of parents and educators to the equal need of attention to the corresponding dangers resulting from the organism of boys.

As to the question of co-education of the sexes, it seems to be assumed by many who accept the conclusions of the book that it is decisive against it. Thus "The Saturday Review," in a commendatory notice of it, says, "Granted that girls from fourteen to twenty — the critical period of education — can only work at the most two-thirds of the hours safely exacted from the other sex, it is obvious that they can never compete with the latter in actual attainment." We venture to say, however, that this book leaves the question of co-education comparatively untouched. In the first place it is well stated by Rev. Dr. Sears, in a criticism on this extract from "The Saturday Review," that "the writer forgets one general fact — that in some studies girls are quicker than boys and will go ahead of them with only a two-thirds allowance of time. In the studies of language, in reading, in orthography, chirography, in all studies that require quickness of perception and memory, girls excel boys. In some of the schools we have found the best mathematicians among the girls and invariably the highest average scholarship. They are the better educated class in New England to day."

But even if we were to admit all that Dr. Clarke says of the

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difference in capacity between boys and girls, the difference is certainly not greater than between the brightest boys and the dullest boys. Our school systems have to be sufficiently flexible to suit all grades of capacity in boys, and just now in our high institutions of learning — notably at Cambridge — the tendency is to make the system more and more adaptable to every variety of taste and ability. If we travel on an express train on long routes we find that even there where the aim is to get the maximum of speed, the schedule of time allows some margin for possible increase, so that if from any cause a delay occurs and at some given point the train is behind time, the conductor will tell us he hopes to make it up before the end of the route. Unless our college curriculum is fixed at a strain beyond that of the "Lightning Express," it will be possible to make up for any occasional absences and periods of rest that considerations of health may require by extra effort at other times.

There are, however, other difficulties bearing on this question of co-education, and we regard it as not yet settled. We shall hereafter consider it in other points of view. It is a question of great interest and importance, and happily it is in the way of being determined in the only satisfactory way, that is, by the practical testing of it in some of the best institutions of the land.

CONGREGATIONALISM AND MR. BEECHER.

An Ecclesiastical Council has been called by the Church of the Pilgrims and the Clinton Avenue Congregational Church in Brooklyn, N.Y., and will be in session before this Review appears, which promises to be an occasion of much importance in settling the degree of ecclesiastical authority to which individual Congregational churches in the Orthodox body are willing to submit. The occasion of the Council is to consider the action of the Plymouth Church (Rev. Henry Ward Beecher's) in disregarding the remonstrances of sister churches in a matter of internal discipline connected with the calumnies brought by Mr. Tilton, a member of the society, against the pastor. In reply to a friendly protest by the churches of Dr. Storrs and Dr. Buddington against what they deemed too loose a method of procedure in regard to

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the offending member, Mr. Beecher had said, "The Congregational churches have no more right to interfere with us than the Presbyterian churches have," and in a formal reply to the letters of the sister churches it was declared that it is the view of the Plymouth Church that "Congregationalism is the conduct of the affairs of the church by the whole brotherhood, not embarrassed by the unasked interference of other churches." The Committee of the two churches inviting the Council have prepared a lengthy statement in which they say that the position assumed by Mr. Beecher and his society "is simply insupportable. If this is to be Congregational practice many churches will certainly prefer to identify themselves with some other communion." "For who can predict what further divergencies from the accepted Congregational system may be encouraged by the authorized consciousness in a church of such entire independence of others as here is affirmed? If the Plymouth Church were at any time hereafter to alter essentially its Articles of Faith, even omitting from among them the Divinity of our Lord, we should plainly be debarred by its recent resolution from any remonstrance against its action, while it still might insist, as emphatically as now, that from 'fellowship' with us it would not withdraw." Thus on both sides there appears to be recognized the right to "bolt," and on both sides a spirit of determination which will hardly permit this to be a merely formal convention. Eighty churches have been invited to take part in the Council, from all parts of the country, and it will be one of the most important ever assembled, considering especially the prominent and marked ability of the men on both sides.

We cannot refer to this subject without saying a word upon the unhappy circumstance which gave rise to the whole dispute. A member of Mr. Beecher's society had circulated gross charges against Mr. Beecher's personal character, and when the case was brought before the church, Mr. Beecher, instead of yielding to the wish of many of his friends that he should demand a thorough investigation, chose to be content with the simple retraction on the part of his accuser. The public generally have joined in denouncing his course, and have insisted that it is due to his reputation and to the honor and purity of the Christian pulpit that if the charges were all an unfounded scan-

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dal it should be so proved. For our own part, we wish to declare our approval of Mr. Beecher's course. If there is any one symptom in the public mind that ought to be checked, it is its morbid craving for scandal of every kind — and a public investigation such as would follow from Mr. Beecher's or Mr. Tilton's trial, no matter how triumphantly Mr. Beecher's innocence could be established, would vastly stimulate this unhealthy craving, and would involve the discussion about private persons such as must give great pain. We know nothing whatever about the matter, and have hardly read any of the reports concerning it, but we find it vastly easier to believe that considerations like these have determined Mr. Beecher in declining the investigation, than to believe that one who has been before us thirty years and more, known as few men are known, and who if he has shown any one quality has manifested that of courage and manly candor — has now been guilty of mean criminality, and is afraid to own it!

THE TEMPERANCE CRUSADE.

The movement which under this name has within the last few weeks been so prominent as to command universal attention appears to have originated in one of the small towns of Ohio where intemperance prevailed to a fearful extent, and where some earnest women, to many of whom its horrors come terribly near, united to bring their arguments and entreaties to bear upon the sellers of whiskey, joining with them fervent prayers to God. By the intensity of their earnestness they won a glorious success. The idea spread, and now all over the land the experiment is either being already tried, or is being actively discussed and eagerly proposed.

The movement is interesting if only as a social phenomenon. It has received the name of "Crusade." The rapidity of the contagion naturally suggests the rememberance of those vast movements of the middle ages, and if we couple with this movement a good many kindred illustrations — as for example the recent Pilgrimages in France — the "Internationalist" movement that flashed all over Europe with a sudden blaze — the "Grange organization" that in so short a time developed over a wide extent of

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country — and very many more that will readily occur to the mind, — we are led to believe that there is something in the present condition of society in Christendom favorable to that quickness of sympathy and that spirit of contagion which makes possible quick and widespread movements in any direction in which interest can be awakened.

But at present we wish to speak of this movement not as a social phenomenon, but as to its bearing on the cause of Temperance. Is it wise? Is it likely to effect any real, lasting good? Or is the good likely to be more than counterbalanced by the harm? It is evident that opinion is seriously divided on these points even among those most sincerely interested in the suppression of Intemperance.

In the first place we have, as reported, certain definite results; for example, that in fifty-five of the smaller towns in Ohio two hundred and forty-five saloons have been closed and fifteen thousand people have signed the pledge. Making all allowance for exaggeration, and for the ephemeral character of many of these pledges, it is hard not to believe that there is a great residuum of good. We cannot believe that in the reaction which it is said must come, it will not be found that the roused public sentiment which occasioned the temporary suppression has gained some ground — and that some individuals who were checked in their career of intemperance have been permanently saved.

But there are other considerations pertaining to the details of the method used which give occasion to reasonable distrust. The course pursued is something like this. A number of women join together, in what are called "praying bands," and visit the places where liquor is sold, and beset them by every kind of proper influence till by their persistency they exact a promise that the selling shall cease. Now we can understand that such an attempt might be made in a way that would not only be effective, but in every point of view worthy of our heartiest sympathy and almost reverent admiration. If the wives and mothers whose homes had been saddened, whose hearts broken, whose lives darkened by the ruin these haunts had caused, who saw their loved ones powerless to resist the temptations that glared upon them in these drinking hells — if these women, strong in

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their mighty love, should go to such places and beg, by all the considerations they could plead so well, that these sellers should cease their traffic — if they should mingle these entreaties with persistent threats, and all with prayers to God, we can easily conceive of its being a perfectly natural outgrowth of deep feeling, such as none could rebuke and few could resist.

But when, because of its success in such an instance, you attempt to copy the method as a general plan of operation, it is altogether a different thing. The very same acts which are sublime and impressive when obviously inspired by an impulse of exalted feeling, may become ridiculous and reprehensible when employed by deliberate purpose as part of a contrived machinery to accomplish an end.

We are not surprised that already one of the judges in Ohio has issued an injunction forbidding, "as a nuisance," the crowds of women "obstructing the public pavements and interfering with persons engaged in lawful business." We are not surprised that in many places the women are followed about by such crowds of idle boys and men as always enjoy any kind of novel excitement, and appear to awaken scoffing and jeering as they kneel on the sidewalk, and pray and sing their pious hymns. We are not surprised that many religious people feel that when the forms of prayer are employed for sensational effect it is likely to bring religion into contempt. And some of the accounts, as for example when the keeper of one of the noted saloons in New York invited the women to his establishment and made their visit a splendid advertisment, and the subject of roistering ridicule, have made us fear that the whole movement was coming to a disastrous failure.

But from all these considerations what is the conclusion but simply this: that in this great movement there are elements that are good and others that are bad, and that it is of the utmost importance that we should try to eliminate the good so that an instrumentality that has shown such possibility of effectiveness may not be abandoned by reason of such accompaniments, provided these are not inseparable from it?

1. In the first place, it is natural to say that the movement illustrates the power of moral influence. The whole history of attempts to control intemperance by legislation has shown that no

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law avails unless it is supported by public sentiment, and this Crusade shows that this can succeed almost without law. The one element which beyond all others gives this movement strength, and which it indicates as the indispensable agent in a Temperance Reform, is this moral power of roused public opinion. However it may be in large cities where individuals can in great measure hide from it, we believe that if once the general sentiment shall be excited in regard to the enormity of this evil, and not burdened by any conflicting considerations as to the justice of this or that form of legislation, we might see a sweeping reform. As an analogous illustration, we may record that in a town near Boston, then containing ten thousand people, during the last year of the War, attention was called in a social meeting of one of the religious societies to the fearful amount of intemperance in that community, and to the probable increase of it when our soldiers should come home and find themselves, after all the excitements of a campaign, exposed to the temptations of these drinking places. A committee was chosen to see what could be done, and measures were taken to excite a general interest among those who cared for the well-being of the community. Backed by the public sentiment thus awakened, the committee went in a friendly way to every liquor dealer, and the result was that twenty-three of these, including all the most important ones, signed a pledge not to sell liquor for one entire year, and the few low shops whose proprietors did not sign were readily suppressed. The proprietor of the largest and worst establishment, who would have resisted obstinately any attempt at force, yielded to this resolute but gentlemanly approach, and afterwards confessed his satisfaction that he had been turned to a line of business more consistent with his self-respect. Of course the power that wrought with him was not the mere argument of the committee, but the force of public sentiment which the committee were able to represent. We think that if half the energy that has been expended on politicians and political platforms had been used in some such way as this it would have produced a far better result than any we have thus far seen.

2. And secondly, the case to which we have just referred helps also to illustrate that the religious element in this new movement

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is perfectly legitimate. On what should our efforts to ameliorate the condition of society rest if not on religion? And if we apply to our religious instiutions the test, "Ye shall know them by their fruits," ought we not to desire that moral reforms like this should grow out of and be directly inspired by the church? But this does not imply that we approve the manner in which religion has been made use of in these reported street exercises. We think the use of prayer and hymn-book for mere sensational effect degrades the whole sentiment about religion, makes the world distrust its sincerity, and does immense harm to the cause of religion, and very little service even in this immediate work to which it is applied. We do not believe the women most likely to take part in these out-of-door exercises are the women of most delicacy of religious sentiment and devotional habit.

3. And the third element which we think this movement has successfully embodied is the assumption that women are to be prominent agents in reform. Ruskin once said that the women of England could put a stop to war as easily as they could get a dinner if only they could become conscious of their power and have the energy to exert it. This rude beginning in Ohio and elsewhere in connection with the suppression of intemperance shows, in spite of all the errors and excesses attending it, the possibility of influence that we may yet hope to see exerted in vastly effective ways, not only in connection with this, but with other needed reforms.

As to the subject of intemperance, the "New York Evening Post" has prepared an able paper, showing the cost to this country of the liquor traffic. The figures show as follows: —

Spirituous liquors, ...	$1,344,000,000
Brewed and fermented liquors, ...	123,000,000
Imported wines, ...	15,000,000
Domestic wines, ...	5,000,000
Total, ...	$1,487,000,000

If, says the "Post," to this sum $90,000,000 be added as the cost of litigation, crimes, &c., growing out of intemperance, we have for a single year the enormous total of $1,557,000,000.

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These figures are rendered still more formidable by their contrast with the cost of the necessaries of life, as follows: —

The cost of flour and meat was	$530,000,000
The cost of cotton goods, ...	115,000,000
The cost of boots and shoes, ...	90,000,000
The cost of clothing, ...	70,000,000
The cost of woolen goods	60,000,000
The cost of newspapers and job printing, . .	40,000,000
Total, ...	$905,000,000

Thus these articles cost less than two-thirds the sum devoted to intoxicating drinks.

The Young Men's Christian Union in Boston is making an effort which we hope will be speedily successful to secure for its accommodation a building adequate to its needs. Already liberal sums have been subscribed, and the enterprise cannot fail to commend itself to those who regard the welfare of the thousands of young men in Boston who in a few years will occupy leading positions in mercantile and municipal affairs, whose character is now being formed, and whose future influence for good or bad depends very much on the influences that may be brought to bear upon them in this important period of their lives. Who can estimate what it is for a young man, away from his home, and exposed to the double trial of the loneliness and the distractions of a city, to find such an opportunity for happy occupation and wholesome training as is afforded by this Christian Union, with all its varied arrangements of reading room and lecture and gymnasium and sermon and social singing and games and discussions, and whatever may serve healthfully to amuse and pleasantly to instruct and guide? We have noted with special satisfaction from week to week the announcements of the topics proposed for their discussions, — generally questions of immediate practical interest but of no merely superficial importance. We could see that it was educating these young men to an intelligent interest in social and public affairs, and to take part as citizens in whatever might pertain to the welfare of society.

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DENOMINATIONAL.

In our last number we gave much space to a report of meetings held by several of the Unitarian Local Conferences. It is not our intention ordinarily to publish in such detail reports of this character, which are found in full in the "Christian Register" and "Liberal Christian," and sometimes in "Word and Work." We shall usually, instead, make such selection and digest as will give a general understanding of the movements of interest connected with the Unitarian denomination, and try to add only what would not in other ways come to public notice.

The reason for making such an exception in the case of the reports in the last number was that, apart from the interest attached to the reports in themselves, we thought the very grouping together of the gatherings of Local Conferences held within a single month in different parts of the country helped to a comprehension of the amount of activity developed by this attempt at organization within the Unitarian body, and to illustrate the singularly varied methods and directions of this activity, which are determined by no prescribed rule of uniformity, but are adapted in each Conference to the peculiar needs of the locality or the tastes and views of its members.

Within the past month (March 10) a meeting has been held of the Secretaries and Treasurers of Local Conferences, called together at the invitation of the Secretary of the American Unitarian Association, to consult upon the interests of the cause. Such meetings have always been found helpful, giving an opportunity for a comparison of views, and for making known what particular method may have been found in any one case productive of good results, and for promoting a spirit of oneness and co-operation.

In the course of this meeting the question was raised in regard to the connection of the Conferences with the American Unitarian Association, suggested by the fact that in some instances the expense of the Conference has been paid by the Association; and the Conference, instead of raising money for such expenditures, has simply exerted itself to increase the general subscriptions, and paid all money raised for denominational purposes

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directly to the Association. It was explained that there was absolutely no connection between these two bodies, except that of being both interested in the same work and co-operating towards the same end. It was carefully guarded in the formation of the Conferences (in which the Association bore a prominent part) that they should be perfectly independent. Their efficiency, even when acting in closest co-operation with the Association, has been increased by this absolute independence, while it has permitted, what is in another way just as helpful, perfectly free opportunity for counselling and criticising the Association's operations.

It is gratifying to see how little friction has appeared in the working of these various bodies, and how mutually helpful they have been. In some instances a Local Conference, as, for example, that of which Lowell is the centre, has, through its officers, undertaken the whole work of raising the annual contribution in the churches of which it is composed for the American Unitarian Association, and has greatly increased the amount ever before collected. On the other hand, any Local Conference can best understand and superintend missionary work and needs within its limits; and it is the habit of the Association to refer an application for aid to the officers of the Conference within whose limits the case may lie, and receive its approbation before acting upon it, and it always welcomes suggestions from any Conference in regard to possibilities of effort within its borders. Our instincts as a denomination will prevent any danger of too close entanglement between the two organizations; but we believe that it is desirable to foster as much as possible, by such meetings as this, the spirit of harmonious and earnest co-operation, by which the efficiency of both can be so much increased.

At the meeting referred to a series of questions was prepared, to be addressed in the form of a circular to the ministers of the denomination, with a view to information and suggestion that may lead to more successful and energetic efforts to create religious life and activity.

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OF THINGS ABROAD.

"THE LONDON MISSION" is the name given to a ten days' programme of religious exercises in the churches of the British metropolis of so marked a character as to have occasioned much discussion in the English Press, both secular and religious. We referred to it last month in a notice of Max Müller's preaching in Westminster Abbey, and spoke of the indignation awakened among some members of the Established Church at so glaring an irregularity. But this "irregularity" was slight compared with many of those which accompanied this ten days' mission. In fact the whole conception of the movement, and many of its details, were utterly at variance with the usages and theories of the Church of England. It was nothing short of an attempt at the Methodist revival system, with all its machinery of agitation and all the instrumentalities employed in that denomination to create a religious excitement. Preachers and speakers from all parts of the country, who had any special gift for such service, were invited to London and asked to exert themselves in the most effective way. The Bishop of London went to preach to the soldiers at Wellington Barracks, and some of the most aristocratic churches were given up to sensational orators. In St. Peters, in Windmill Street, were midnight services for the revellers coming out from the Argyll Rooms, and the attempt was made by the most impassioned use of the imagery of Hell and Satan to make counter excitements sufficient to outdo those of the ball and the drinking saloon. The two opposite parties in the church appear to have proclaimed a truce. The Ritualists were allowed freely to use their methods even to the unrestricted use of the Confessional, and the Broad and Low Church advocates were sanctioned in the most utter violation of precedent, and the employment of any means they might deem likely to prove effective.

The preachers who took part in the movement received the appellation of "Missioners," and the word has sprung into general use, with that facility of adding to our vocabulary which the English are so apt to charge upon Americans, but in which they certainly excel us.

So far as we have seen the comments in the English Press, this

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movement, now that it is over, is not regarded by the members of the Church of England themselves with any great feeling of satisfaction. Some doubt if, after all, any lasting good has been effected, and some are startled and shocked to think of what has happened to their venerable establishment, which never before engaged in so undignified a procedure. A writer in the "Examiner" signing himself "A Broad Church Clergyman," contemptuously says of it, "the establishment has gushed;" and he thinks that the disgust occasioned by it will be "an immense impetus in the direction of disestablishment." We are inclined to believe that, wholly apart from the consideration of the wisdom of this kind of religious agitation, some good result will come of it to the Church of England itself. When one gets into a rut he may be thankful even for a pretty hard jolt that may serve to get him out. And we think that perhaps nothing could be more wholesome to the English Church, whose splendid energies seem to us to be cramped by the trememendous influence of tradition and routine, than such a shock as this has been. It has indeed, for the moment, taken the breath away from some of them, and has thrown all parties together in strange confusion, but it will probably relieve some of their stiffness, and help them to a more unrestrained and generous activity.

THE FRIENDS OF DISESTARLISHMENT in England seem to have been considerably cast down by the result of the recent elections. The London "Times" says: —

"The most surprising of all collapses is that of the Noncomformists and the Secularists. At the last election the Dissenters flattered themselves that their power was at length fully recognized. The Liberal party proclaimed, as the immediate object of its policy, the gratification in one of the three kingdoms of their most cherished aims. It was about to disestablish a Church. The effect was intoxicating. At least — so it seemed to the followers of Mr Miall — the principles of dissent had established their predominance in English politics, and statesmen were invited to take due note of it. The Ministry were reminded again and again that they owed their majority to the great Noncomformist body, and at every crisis they were warned that their fate lay in the same hands. Nothing could exceed the confidence and complacency with which, up to the last, these assumptions were maintained. It was assumed as an incontrovertible axiom that 'the nation' was only waiting for an opportu-

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nity to assert itself in favor of these friends of unlimited freedom. The difference is unmistakable between the tone of the thoughtful writers and speakers who are advocating a future reform which they believe to be inevitable, and that of men who feel themselves on the verge of triumph. The latter has been the tone of the advocates of Secular Radicalism for some time past, and many who disliked the prospect most were persuaded by this mere force of asservation into believing in its reality. The test has been applied with a completeness never before known in a general election, and if there is any defeat more conspicuous than another, it is that of the party in question."

A CASE OF HERESY AND BLASPHEMY has lately been tried in Glasgow, creating considerable excitement, only less widespread than that attending the celebrated "Voysey Judgment," because it did not happen within the Established Church. The action was brought by Rev. John Page Hopps, the Unitarian minister of Glasgow, against an Orthodox missionary and publisher who had reprinted a book written by Mr. Hopps, entitled "The Life of Jesus." The offence in the mind of Mr. Hopps was the character of the comments with which it was accompanied; but the legal ground of action was that of infringement of the copyright by the defendants. The latter admitted the fact of piracy, but defended it on the plea that the book of Mr. Hopps forfeited all right to protection by law, by reason of its blasphemies and heretical character, and especially its denial of the Deity of Christ. The counsel for defence quoted from the book the following passage:—

"When the Jews heard his words, as he told the people that God was in him, that he came from God, that God had sent him, and that his words were the words of the God, some of them were foolish enough to fancy that he was claiming to be God! . . . They did not understand the child-like simplicity of his nature. They could not see into the depths of that gentle and uncorrupted soul. They did not perceive that Jesus was only saying what every loving child says when, by long tarrying in the blessed school of reverence and love, he feels that he knows all the will, and has entered into all the love, of the good father or mother who has ever been so dear. For Jesus claimed for himself no more than he claimed for us."

"In this," the counsel continued,—

"There was a distinct statement that Christ was mere man, and

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that those who said he was God-man were foolish in believing his words, — a distinct denial of the divinity. Now according to the statute law of this land, it was recognized as the law of the land that Christ was Divine, and that law had not been abrogated. Pains and penalties had been done away with, but the statute law remained on the book. In the law of Scotland there was a perfect host of statutes which had been abrogated, but so far as the definition of blasphemy and heresy was concerned those acts still existed. There was one act which, as a Dissenter, he rejoiced had been repealed, so far as the penalty was concerned, but the act still existed, — the act of Charles II., after his restoration, — and in 1696 there was a person, named Thomas Aitkenhead, tried under it for impugning the divinity of Christ, and using blasphemous expressions in regard to him, and he was convicted and hanged, as reported in 'Arnot's Criminal Trials.' Luckily such a thing could not take place now. He maintained that Mr. Hopps could still be indicted at common law for promulgating doctrines against the law of the land. Where an act was to give protection, it was on the assumption that the parties to be protected were within the law of the land; if they were not, they were no more entitled to protection than a smuggler would be for smuggled goods taken."

The Sheriff-substitute Bunting decided the case in favor of Mr. Hopps, and in reviewing the points of the case he expresses the opinion that —

"The language used regarding the book in the pleading of the petitioner was strictly true, — 'the thought of the book is devout, the spirit of it is reverential, and the language pure.' It is written by a clergyman of the sect called Unitarians. It is not controversial in its treatment; and contains no express denial of the doctrine of the Divinity of the second person of the Trinity, although, unquestionably, there are to be found in it explanations of incidents in the life of Jesus which make it plainly appear that in the view of the author Christ was man and not God. It is, in fine, a devout and reverent account, written in a simple and pleasing manner, of the life and doings of Christ from a Unitarian point of view. There is not one sneering or scoffing word, not even one controversial word, in the whole book. There is no profanity, no scurrility, no offensive statement or negation of Christian doctrine, to be found within its boards. The question which is raised by the respondent is whether a Unitarian clergyman promulgating the peculiar tenets of his church in a form the least offensive is to be regarded as a literary outlaw, and his work to be denied the protection which the law accords to all literary property. The question seemed to the Sheriff-substitute to be conclusively settled by the opinions expressed by the judges who were consulted by the House of Lords in the case of Shore *v.* Wilson, Clark and Finnelly. Mr. Justice Maule held that there was no statute in

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force prohibiting the preaching or profession of Unitarian doctrines, and Mr. Justice Erskine was of opinion that any man might, without subjecting himself to any penal consequences, soberly and reverently examine and question the truth of the doctrines of Christian faith. Such being the law of England on the question, if we turn to Scotch authority we find Lord Jeffrey saying, in the case of the General Assembly of the Baptist Church *v.* Taylor, III., D., p. 1033, 'Where there is nothing in the tenets of any religious sect which is contrary to express law, to good morals, or to public decency, the Lord Ordinary can see no ground upon which any distinction can be taken in a civil court between one tolerated sect and another. There can be no doubt that by the existing law the sect of Unitarians is entitled to the fullest measure of toleration, and it would be absurd to hold that there was anything to corrupt virtue or outrage decency in tenets which have been advocated in our own day by men of such eminent talents, exemplary piety, and pure lives as Price, Priestley, and Channing; and to which there is reason to think that neither Milton nor Newton were disinclined.'"

The whole case is curious simply as showing that even at this day such an attitude towards Unitarian opinion is possible. Probably this trial, and the yet more conspicuous one of Rev. Mr. Knights, of Dundee, in the Presbytery of the Free Church of Scotland, last year, will do much to bring about discussion and its inevitable results.

THE GERMAN POLICY in reference to the Roman Catholic Church is becoming a more and more prominent feature of European affairs. The most recent incident in connection with it is the arrest and imprisonment of Count Ledochowski, Archbishop of Posen, for refusing to submit to the decrees of government; and the Catholic clergy generally must choose now which they will obey, the laws and authority of the State, or the command of their spiritual Head, the Vicar of the Church at Rome. The Ultramontane party are doing their utmost to influence the popular mind, and the severity of the government has given them much occasion to use the powerful word "persecution" with which to enlist sympathy on their side. Archbishop Ledochowski, in a long Pastoral, compares his own sufferings to those of the Redeemer, and expresses his conviction that "his cross, heavy as it is, will be only for a brief season." It comforts this party to remember that in 1837 an Archbishop of Posen was sent to prison, under very similar circumstances, and

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that the act was almost immediately followed by such an uprising of true Catholic sentiment that it became the means of re-establishing the very Ultramontanism which it was designed to overthrow. In considering the likelihood that such may be the result of the present action, there are two elements of difference the power of which remains to be proved. One of these is the extent to which the Papal authority has been weakened by the liberalizing influences of the age and the great political events of the last few years; and the other is that in 1837 there was no resolute and able head of the State, and now there is Bismarck.

In regard to the precise question at issue, Bismarck is constant in declaring that he has no wish to interfere with the doctrines of the Catholic Church. He is willing that they shall adopt the dogma of Papal Infallibility, or any others, provided they do not clash with the allegiance which every individual owes to the State. The priests are paid by the State, and must be under State control; and, further than that, the government demands that "the clergy of whatever denomination shall receive an education such as will bring them in contact with the best and truest ideas of this age, and with the general interests of the whole community," and that the State shall be protected against the dangers which come from an ignorant priesthood.

It is hard at this distance to decide whether the very harsh measures which the German government have adopted are just or wise, because we in this country perhaps do not understand the dangers to which monarchical governments are exposed, nor the complications which centuries of antagonism have developed in the states of Europe, and which make it imperative to watch and check the pretensions of Papal rule. It is very generally believed in Europe that the French and German War was due to the influence of Rome. It is certain that it was declared almost simultaneously with the proclamation of Papal Infallibility; and it is certain that a Jesuit influence was powerfully at work in the Tuilleries, especially through the Empress Eugenie, who had been trained to bigotry by her Spanish education. Moreover it is very certain that everywhere in Europe at the present time the Uultramontane influence is fomenting disturbance. It is so in Spain, in Italy, in Austria, in Switzerland, and in France. It is signifi-

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cant that in France even so Catholic a government as that of MacMahon — whose wife was one of the leaders in the recent pilgrimages — found it necessary to rebuke the bishops for their inflammatory pastorals, and to suppress the "Univers," the Ultramontane organ, because of its menacing tone stimulating the French hatred of Germany.

As to the question itself between the government of Germany and the priesthood, probably Bismarck is honest and correct in declaring that it is simply a question of the authority of a State in its own civil affairs. Indeed, Archbishop Manning himself frankly avows this in his address before a meeting of Catholic sympathizers in England. He says, "The Church is separate and supreme;" and by supreme he means "any power which is independent, and can alone fix the limit of its own jurisdiction, and can thereby fix the limits of all other jurisdictions. But the Church of Jesus Christ, within the sphere of revelation of faith and morals (all of which it defines itself), is all this, or is nothing, or worse than nothing, an imposture or a usurpation."

The particular measures adopted by the government have been as follows: a law (already referred to) in regard to the education of the clergy; a law forbidding appeals from its own courts to Rome; a refusal to allow excommunication to be published without sanction of government; and a prohibition to bishops against arbitrarily removing priests from one cure to another without government sanction, — in short, it places the Catholic on the same footing in all these respects with Protestant denominations.

Perhaps the present difficulties in enforcing what appear to be equitable regulations are greater from the fact that in recent years the policy of the German government has been to favor the Ultramontane party, which always sided with the monarchy against the liberals in political affairs.

Two meetings have been held in London for the purpose of expressing approbation and sympathy to the German government. At one of them a letter was read from Dean Stanley, carefully reviewing the whole subject, and unqualifiedly justifying its action, which he shows by historical precedents to be the same that had been adopted by leading powers of Europe on many occasions of

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Papal aggression. In reply to the resolutions adopted at one of these meetings the Emperor of Germany has written a letter to Earl Russell, saying that this is only the continuation of "the struggle maintained through centuries past by German Emperors of earlier days against a power the domination of which has in no country of the world been found compatible with the freedom and welfare of nations." "I accept the battle," he continues, "in the spirit of regard for the creed of others and of Evangelical forbearance which has been stamped by my forefathers on the laws and administration of my States." As we have already said, it is difficult for us to put ourselves sufficiently into sympathy with the state of things to pass intelligent judgment upon the action of the German government, but our love of religious freedom cannot help regretting that it has been necessary to go so far.

"THE RELIGIOUS CRISIS IN EUROPE" is the title of an article by M. Renan, in the "Revue des Deux Mondes," in the course of which he gives his views on the position and prospects of the "Old Catholic" movement. He says some sort of schism in the Romish Church was inevitable after the Œcumenical Council in countries like Germany, where, as he says, —

"A Catholic with a little culture has almost Protestant habits of thought; he knows what his religion is, argues upon it, admits this, rejects that. By the side of the bishop and the priest most of the German Catholic countries have a doctor of theology, whose decisions in matters of faith and morals are sometimes regarded as having superior authority to those of the bishop. A lay teacher is also often employed to teach religion in the public educational establishments. It was among these doctors and professors of theology, whose knowledge of the sacred texts showed them how far tradition was being departed from, that the Old Catholic movement naturally took its rise. This was the fruit of teaching theology in the universities, instead of in the Catholic seminaries, as in other Catholic countries. . . . Catholic professors of theology in Germany . . . were constantly engaged in religious discussion with the Protestant professors. . . . Dr. Döllinger, the champion of Catholic theology, on being consulted as to the new dogmas, replied that if they were promulgated all would be lost. This great strategist saw that the new dogmas would render it impossible to argue any further against the Protestants. . . . The majority of the known theologians of the German Catholic universities concurred in this opinion, — and their opposition to the dogma of Infallibility was openly avowed. These rebellious theolo-

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gians were joined by some accomplished laymen, who were theologians themselves, and were thoroughly versed in the historical and critical researches on which studious Germany delights to employ her days and nights."

But M. Renan believes that the importance of the movement has been greatly overrated. It is significant that —

"Not a single bishop ventured to place himself in a state of schism after the proclamation of the dogma. And a movement in Catholicism which takes place without the co-operation of the episcopate must necessarily be a very limited one. The schism of the Old Catholics, serious as it is, has, in fact, hitherto been a demonstration of second-rate importance, remarkable for the scientific knowledge and high character of those who have taken part in it, but limited as regards the number of its adherents. This small Church comprises among its members professors, doctors of divinity, priests, persons of the higher middle class; but the mass of the people do not join in it, and a Church can have no existence without being supported by the masses. I see in this new Church many pastors, but a small flock; much knowledge of canonical law, but few christenings, few burials, few marriages. And what is a Church that does not christen, bury, and marry? The Old Catholic movement will last; but I think it will not decide the future of German Catholicism. It will be merely a Protestant sect the more."

The slight success of the movement in France he accounts for by the prevalence of either extreme ignorance on religious subjects or of utter indifference.

"In France people no longer understand how any one can adhere seriously to this or that confession of faith. At the bottom of our religious feeling, which is entirely external and political, there is a skepticism which is to a certain extent judicious. . . . The feeling which makes us look upon all theological discussion as a mark of foolishness and bad taste is based on the deep-rooted and very true opinion that in such matters nothing can properly be said to be either true or false. Italy adopts the same view as France, . . . and if the Council had not a political as well as a religious character, the Italians would have paid but little attention to it. Indeed, Italy preceded France in this respect. The Italian Averroists of the second half of the Middle Ages, the Pagans of the fifteenth century and the first half of the sixteenth, reasoned in exactly the same manner. Superstition, they said, is good for the superstitious, 'Mundus vult decipi; decipiatur.'"

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REVIEW OF CURRENT LITERATURE.

Recent German Theological Books.

Dr. Gustav Oehler issues the first volume of a "Theology of the Old Testament" (Theologie des Alten Testament), a thick octavo of five hundred and sixty-six pages. It is rather a book of antiquities than a theology. There is a good deal of irrelevant matter, and the spirit of the book is narrow and intolerant. Dr. Oehler adopts the old threefold division of the Hebrew Scriptures, into Mosaism, Prophetism, and "Chokma." He hardly notices the later criticism. "Mosaism" is treated in this first volume, which shows evidence of long and careful study.

A second edition of the valuable condensed commentary of Thenius has just been published (kursgefasstes exegetisches Handbuch des alten Testaments, pp. 518). It is a liberal work. The recent Egyptian and Assyrian discoveries are brought into use.

All that Ewald writes will be original, ingenious, affluent in scholarship and suggestive. This is true of his Biblical Theology (Die Lehre der Bibel von Gott Theologie des Alten und Neuen Bunder), of which the first half of the second volume is given to the Jews. In this he divides the doctrine of God into three parts, "The Spirit and God," — "God and Man," — "and the three ground truths concering God." The book has rather the character of special essays on particular topics, sometimes open to question, — as, for instance, the introduction of the "Hosts of Heaven," in explaining Jahveh of Hosts. But the reasoning is philosophic and the general treatment masterly.

Fritz Hartung edits from the Manuscripts of his father, J. A. Hartung, the fourth part of the Greek Religion and Mythology (Die Religion und Mythologie der Griechen). This part deals with the children of Jews and the Heroes. The short preface treats of the place of the divinised beings, binding so the volume to previous volumes. Some classes of these "divinised" are given: 1. The "goru" deities, as Dionysus, Hermes, and Apollo; 2. The Founders of States, of Religions, and mysteries; 3. Heroic leaders, such as Achilles, Theseus, Pelias, Pelops; 4. Seers and prophets. The book has immense erudition, but is sometimes careless in statement.

An interesting tract of ninety-four pages by Antoine Levy (die

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Exegese bei des fransosischen Israeliten vom 10, bis 14, Jahr hundert) tells of the mediæval Jewish interpreters, a class of men little known in history, but learned, acute, industrious, and close students of Scripture. He divides them into two classes, Northern and Southern, and shows the differing methods of these classes. The Southern Jews from their relations with the more educated Spanish Arabic Jews have a more scientific criticism. Levy lacks acquantance with the best German studies in Jewish literature, and seems not to know that Geiger, Jellinek and others have sketched some of his worthies. He borrows, however, quite freely from Geiger. The German edition of his book is a translation from the original French; and a French Jew has French vanity and contempt of foreigners, even of his own race and religion.

It is just nine hundred years since a Bishopric was established at Prague. Anton Frind, a fanatical Catholic, takes occasion of the anniversary to print an elaborate panegyric on the virtues and faith of the long line of prelates in that See. (Die Geschichte der Bichofe und Erzbischofe von Prag). Protestants will hardly appreciate his labor, or be much edified by his account of the Bohemian "Reformation," which means the extermination of the Protestantism from the land. Herr Frind has faith in persecution.

Germany has an Arnold, — hardly less famous and influential than the Master of Rugby, — Gottfried Arnold. Franz Dibelius tells his story enthusiastically and well in a volume of more than three hundred pages. In this volume Arnold appears as a Church historian, a writer of sacred lyries, a mystic, a preacher, and a man of profound spiritual wisdom and experience. He made a "new departure" in Church History, in treating other elements of the religious life as of equal importance to the creed confession. He was a rational pietist. His work came at the close of the seventeenth and at the beginning of the eighteenth centuries.

"Through strife to peace," — that is the idea of Dr. Franz Overbeck in his work on the Christhood of our present theology (ueber des Christlichkeit unserer heutigen Theologie). But we can hardly call the work "irenic" which hits right and left, friends as well as foes, Luthardt the apologist as well as Strauss the atheist, Hoffman as well as Keim; which insists fiercely that science and religion cannot be harmonized, and which allows the Pastor to have a double life, — to be one thing as a minister and another as a man. The author does not appreciate the essence of religion, much less of Christianity. Some of his criticisms, however, are keen and just.

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Ethiopic Manuscript.

In October, 1873, a workman found in the Railway Station House at Jackson, Michigan, a singular roll of parchment, of which he could make nothing. After a vain endeavor of several weeks to find out its meaning, he sent it to Ann Arbor, where it was examined, and pronounced to be a prayer-book in the Ethiopic language. The manuscript is exactly six feet in length, three and a half inches in breadth, and is made of three strips of strong parchment sewed together. At the top of the first strip is a well-executed drawing of the guardian angel of the sanctuary, with large wings and a drawn sword. At the top of the second strip is a drawing of the altar and the cross upon it, with cherubs on either side. At the top of the third strip are figures of the officiating priest consecrating the elements, and on either side of him assistants, holding the vases of water and of wine. At the end of the Manuscript is the Oriental cross, with the sacred face at the intersection. The script is very neat and clear, sometimes in black, sometimes in red letters, probably marking the portion read by the priest alone, and the portion read by the congregation. The separate sections are marked by dotted lines. The age of the manuscript it is impossible to tell. In one or two places the parchment is worn, but it is, as a whole, very well preserved, and the colors of the ink are fresh. It was probably copied by some Coptic or Syrian monk, and may have belonged to one of the delegates from the East to the Evangelical Alliance, and dropped accidentally as they were on their way to Chicago. No trace of the ownership has thus far been found. Its proper place is in the Museum of some University, or in the Library of the Oriental Society, unless its owner should be found. The finder can make no use of it, but he prizes it as a wonderful curosity and treasure. The faces of the manuscript are unmistakably Coptic.

A Comparative History of Religions. By James C. Moffatt, DD., Professor in the Theological Seminary in Princeton. Part II. Latin Scriptures, Progress and Revolutions of Faith. New York: Dodd & Mead; 12 vo., pp. 316.

There are two ways in which the study of "Comparative Religion" may be followed. The first is the scientific way, by comparison of myths, traditions, customs and opinions among different races and nations: a way which is zealously and laboriously followed by students like Max Müller, but which is not far enough advanced as yet to make its results very clear or interesting to average readers. The

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other is the more modest, and perhaps to other people more useful way, followed by the author of this book. It is to assume one series of events, traditions, and scriptures, comparatively familiar, as the type — to deal with these uncritically, and to make them a point of departure or standard of comparison in dealing with such others as are easiest brought into a common view. We say "perhaps more useful," because to the ordinary student the main thing is to enlarge the intellectual horizon. Moral and mental sympathy once running out beyond the conventional boundaries, the larger results of a scientific study are sure to be revealed in time. The author may hold to the strict line of Hebrew tradition, as to Eden and the Flood; but to his students, who have never been invited to compare them with Persian or Greek cosmogonies, the traditional view is sure to be greatly altered in its perspective.

The method of the present book may be very briefly stated. After an exposition of the correct idea as to the development of Hebrew institutions and religious life, the analogies of various other religions are brought into view, following in order of thought, which gives the sympathy and sequence of a sort of real evolution. The series thus tested may be exhibited as follows: 1. The simple primitive religious sentiment is followed by an increasing multiplicity of fears, both moral and ritual, which are at length embodied in a national code. 2. Hence formalism, hierarchy and institutional religion are more and more divided from the interior life. 3. This same movement of reformation, reverting to the earlier simplicity of morals and faith, the faith meanwhile being formulated and justified in a system of philosophy. 4. As reason cannot supply the place of faith, the way is open to the opposite views of nature — worship and pantheistic speculation — tendencies which have not been accepted except in the "Hebrew-Christian Scriptures," and the institutions which have rested on their authority.

The illustration of these points, Hebrew, Chinese, Hindoo, Persian and Greek, is given with good variety and fairness; and a list of something over a hundred titles will direct the student to pretty ample sources of larger information.

Record of Mr. Alcott's School, exemplifying the principles and methods of Moral Culture. Third edition, revised. Boston: Roberts Brothers, 1874.

The republication of this volume, nearly forty years after its first appearance, is due to the suggestion of Miss Alcott, who, in her book

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on "Little Men," portrayed a system of education in the Plumfield School, for which she says she has received commendation as though the idea was her own, when really it was only reproducing the system actually tried by her father so long ago. The volume is chiefly a journal of the daily incidents in the school of Mr. Alcott, written by Miss E. P. Peabody, who was his assistant and his admiring disciple. Her own later experience has led her to qualify somewhat her former approval of the system, and even in the original account of it we think it appeared to its best advantage, as colored by her own womanly feelings. She was the Xenophon to this Socrates, and the strong peculiarities of the sage are softened and made more attractive by the clearness of style and the practical sense and intelligent human sympathy of his recorder.

Mr. Alcott's idea, on which he based his system of instruction, is stated by Miss Peabody to be this: "That contemplation of spirit is the first principle of human culture, the foundation of self-education," and "this principle he begins with applying to the education of the youngest children." His method of applying it was chiefly in the Socratic way of asking questions, and in this book we have a daily journal of his questions and the answers for five consecutive weeks. We confess that the very idea of having the words of teaching written down by a reporter gives a stilted air to the school, a certain impression of unnaturalness, of consciously doing for effect, which we feel all along in reading the record. And our spirit ached sometimes in thinking of the little scholars when being exercised on some of his lessons. For example, "a great deal of time was given to explaining the philosophy of expression. They were taught to see that sculpture, painting and words were only different modes of expression. . . They were led to consider how words body forth thoughts, signing external objects and suggesting internal facts of the spirit. External fact was discriminated from internal truth, and the youngest children were exercised on such questions as these: Is *love* in the mind or out of the mind? Is *a book* in the mind or out of the mind? Is *size* in the mind or out ot the mind?" The exercises on words were especially frequent, and many of them are given in detail *e. g.*, in studying the word *none*, it "was referred to its origin in the words *no one*. Mr. Alcott asked them if they could think of nothing at all, or if they did not think of some or one in order to be able to get at the abstract idea of nothing." The ages of these incipient metaphysicians varied from three years to twelve years! One day after an especially abstruse lesson of this kind, Mr. Alcott asked the children "which

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was most interesting, such conversation as this or conversation about steam-engines or such things." It seems there was at first some hesitation, but the teacher continued by asking the brightest boy "if he knew he had a mind before he came to this school? He said yes. If he ever thought before? Yes. If he ever thought about his thoughts? No. If he liked to think about his thoughts? Yes. If he liked it better than to think about anything else? Yes. If it entertained him? Yes, yes, yes. Mr. Alcott then asked all those who liked to think about their thoughts better than about how things were made and done, to hold up their hands; and almost every scholar held up his hand for thoughts."

We are inclined to believe that if one with the same faculty and the same enthusiasm as Mr. Alcott, had been illustrating a steam-engine, or how things are made and done, it would not have required so much arguing to make them hold up their hands, and we cannot agree with Mr. Alcott in the prominence he gives to this kind of subject in his teaching. Miss Peabody quotes, in justification of it, from Madame Necker de Saussure, who says, in her work on "Progressive Education," that "the younger children are the more exclusively they are moral beings," and says "phrenologists declare that conscientiousness is, generally speaking, larger in proportion in children than in adults," &c. But there is a great difference between cultivating the moral perceptions and this intellectual analysis of them, and we care more for that delicate moral nature which a true teacher may help to develop by watchful and judicious management without ever defining the meaning of its qualities, than we do for the most remarkable precocity in tracing ideas and sensations, and power of "self-analysis," such as some of these "little men" displayed.

But we do not wish to present merely criticisms and objections, which in fact belong only to the exaggeration, and what we think occasional misapplication of the system of Mr. Alcott, and not to its essential principle. In regard to this we believe it deserves careful study, along with the somewhat analogous system which has been developed by Froebel.

One thing in which as an educator Mr. Alcott gave an example, is the manner in which he absolutely insisted on attention from his pupils. He would not allow the listlessness which is so often observed in schools, and so he trained the children to habits of application, and his success in this is enough in itself to make his experiment worthy of being recorded.

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Five Weeks in a Balloon; or, Journeys and Discoveries in Africa by Three Englishmen. Compiled in French by Jules Verne. From the original notes of Dr. Ferguson, and done into English by "William Lachland." With forty-eight Heliotype Illustrations. Boston: James R. Osgood & Co. 1873. pp. 845. 12mo.

Many surprising books of African travel have appeared in these last years. Barth, and Livingstone, and Burton, and Krapf and Baker, have all in their veracious narratives taxed credulity severely, and shown that truth is stranger than fiction. But Mr. Verne's lively books prove that a witty Frenchman can go further, and in his fiction make the truth stranger than it really is. The successful voyage here described is by no means impossible, by no means so dangerous as the voyage which Messrs Wise and Donaldson proposed. It is safer to cross a continent through the air than to cross an ocean through the air. The mortified aeronauts of New York may take comfort in this Frenchman's story, which is so reasonable that it ought to be true. The mechanical and chemical contrivance for saving gas, and dispensing with ballast, in balloons, may yet prove to be more than a wild fancy. It is a hint on which the navigators of the air will do well to act.

The fun of the airy voyage is quite as fresh as that of Mr. Phileas Fogg's swift journey round the world. The three "sailors of the air" have perilous adventures enough to delight the most daring school boy. They catch fevers, meet tempests, almost hit mountains and volcanoes, are broiled with heat, suffocated, starved, have fights with wild birds, and wild beasts and wild men; and see all sorts of wonderful things, without any supernatural machinery of "spiritual experiences." One of the party is a philosopher, one is a sportsman, one is a jester, — a sort of Sam Weller, — and all are very entertaining companions. The interest of the story does not fall off on a single page, from beginning to end. Excellent use is made of the actual discoveries of famous travellers; and the new revelations are likely to be verified by future travellers. This double balloon, that has done its work so well, may be the pioneer of actual balloon excursions, which shall verify conjectures about the sources of the Nile and the Niger, and let the world know, whether Africa will be available for civilization when the other continents shall be exhausted.

Who Mr. "William Lackland" is, we can not conjecture. He is a spirit translator; and his English idiom is so good, there are so few French terms in his phrase, that some will wickedly doubt if he is a translator at all, and if the name is not a fictitious name on the title

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page. If the book was originally French, its nationality is well disguised, and it is very just to England and English things. The heliotype illustrations are exquisite in their clearness and their finish. No more entertaining volume has ever come from the press of Osgood.

Artists and Arabs; or, Sketching in Sunshine. By Henry Blackburn. With numerous Illustrations. Price $1.50.

The "Saunterer's Series," of which this charming little volume is the eleventh, is a variety of book-making which all who love beauty and convenience will appreciate and praise. The watered green of the embossed covers, the delicate tint of the smooth leaves, the wide space between the lines, the clear type, the nice engravings, and the light weight for the hand, make these volumes just the thing for railway reading, just enough for a ride of three or four hours. But the books are not merely pretty. They will entice to a second reading, on the merit of their contents. This sketch-book of Mr. Blackburn tells all about Algiers and its surroundings, the races, the costumes, the houses, and roofs, and streets, and cafés, and mosques, the palm-trees, and aloes, and cactus, the sea-views and land-views, the desert and the mountains, the "modes," Moorish and Jewish, the old men and the young girls, — everything which an artist would be likely to see and rejoice in. Storm alternates with sunlight, and night scenes come in. The pen sketches are lavish in color. Of adventure there is very little. It is the record of a quiet winter, spent in looking and dreaming, in work with the imagination and work at the easel. Mr. Blackburn is not concerned with the past history or the future fate of this French Arab colony; what its religion will be, or even what its morals are. The social and political questions are wholly passed by. He went to see the landscape and the groups, and not to get statistics. And he has described admirably the lazy life of these Moors, beside which the *dolce far niente* of Naples is positively exciting, — the luxury of sitting listless in the sunshine, doing nothing and probably thinking of nothing from morning to night, nearly realizing the perfect bliss of the Buddhist Nirvana.

A Man of Honor. By George Cary Eggleston. Illustrated. Price $1. 50.

This story is put out by Mr. Eggleston as tentative. He is anxious to know if he can "write a pretty good story," and sends this venture to the critics, in hope of a favorable answer. He will probably get such an answer. The story is "pretty good," "fair to mid-

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dlin'," as the Yankees say, — but not remarkable in any way. The plot has complication, but not that of the stories of Wilkie Collins. The characters are fairly drawn, but not as the characters of George Eliot's novels. The moral tone is commendable; gambling and drinking are discouraged, but not as vehemently as by Dr. Holland. There is a spice of humor, and there are touches of satire; but not such humour as that of Holmes or such satire as that of Thackeray. The first chapters lead us to expect linguistic and grammatical discussions; the "man of honor" is a purist in speech and is vexed by the provincial phrases of the Virginian aristocracy. But his philological ardor seems to fail when he falls in love, and he forgets to cavil at the eccentricities of dialect of his fair one and her friends. The story is short, the time of it is short, and it is hardly more than a simple drama with three scenes, the first in Philadelphia, the second in Virginia, the third in New York city. The two characteristic acts of the hero of the story are that he goes to jail as a criminal rather than disclose the weakness of a dead cousin, and that he gives up the work of a college professor with a salary of two thousand dollars to become a New York editor. Is this a chapter of personal history?

The illustrations of the story are about as good as the story itself, not heliotypes by any means, nor yet blots upon the page. The Hoosier Schoolmaster thus far is Mr. Eggleston's best production. The present volume has little of the "wild puckery flavor," as Mr. Lowell would say, of that queer book. Mr. Eggleston must make another effort before he will get a verdict from the press on his capacity to write a really strong story. He is certainly not yet the American novelist.

Thorpe Regis. By the author of "Rose Garden" and "Unawares." Boston: Roberts Brothers.

This book has been so highly praised, that we had good courage in opening it, and we have not been seriously disappointed. It certainly begins charmingly, as the author particularly excels in picturing country scenes, and the tranquil delights of an English village, which scenes appear on the first pages, and run like a sweet brook flashing along through the whole volume.

Her story as it develops shows some fine studies of character, and the conversations are well managed. Her common talk of young folks reminds us somewhat of George Eliot, but perhaps only because she is portraying the same class of people who talk in about the same way. We confess we are somewhat tired of the conversation of the

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English poor people on the pages of the novel. We do not object to its homeliness, and we enjoy its wit, but for the sake of our common humanity, we would like to see that these poor people have after their fashion some noble ends in view, as well as the better educated. Great writers ought certainly to see beyond the surface, and cultivate in these people a higher self-respect, which shall put them in a better position before the eyes of the world. Perhaps it is our American ideas of equality that lead us to feel so, but we think we have seen nothing in the lower classes of France, Italy, or Spain, so depressing to the observer as the aspect of the English poor.

The writer introduces upon her pages a dissenting minister: here we are again reminded of George Eliot: she has, of course, the same right to introduce him, only we must protest in this age of the world, against that innocent or intentional ignorance, which must always represent a dissenter from the Church of England as an uneducated, narrow, ascetic enthusiast. For dramatic effect it does very well in contrast to the cultured, refined and somewhat prim clergyman of the church, but in reality, gives a very one-sided impression of the dissenting ministers of England. We must confess too, that we are weary of the round of characters that we meet in English novels, particularly those written by women. The country squire, the clergyman, the village lawyer, the country baronet, the respectable doctor, the jolly gardener, and the town gossip. Certanly here seems to be variety enough. But then they all do and say the same style of things in their novels. Perhaps it is owing to the narrowness of provincial life in England. Yet Shakespeare was an Englishman: but his characters never repeat themselves, and they so appeal to our universal sympathy, that they might as far as our interest goes, just as well be born in any other part of the world as where they really are.

As the story goes on, it gradually loses its interest to the readers, not from any serious defect, but merely from that want of force and originality, without which no novel in the present age can have a strong hold upon the attention of thinking people. The moral perceptions, as we have said before, are fine and delicate, the style is excellent, and we have no doubt the story will benefit many young persons.

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PAMPHLETS AND PERIODICALS.

Address at Mendon, Mass., before the Worcester County Unitarian Conference. By Rev. Carlton A. Staples.

This Address is a historical sketch of the First Church in the Town of Mendon — and possesses an interest not merely local, because the experiences it records are a type of what would be found in other Massachusetts towns, and we get from the Address the flavor of early New England society.

"Nothing is more evident than that the first settlers and early inhabitants of this town were religious people. They believed in doing all things for "the glory of God and the advancement of the cause of Christ." They expected to make this a Christian community according to their ideas of what Christianity requires. This settlement, twenty miles away from any other, was made, as they repeatedly declare, to promote the glory of God, and for the enjoyment of godly people. It was a rule laid down at the begining, that "none but honest and godly men" should be allowed to settle here.

"But the first settlers not only had a deep concern for the moral and religious welfare of the people about them, but they had an earnest desire for efficient and good government. In 1672, it was ordered, that "If any person or persons neglect attending town meeting, being legally warned, they shall pay as a fine to the town's use two shillings apiece for their neglect, without it be upon more than ordinary occasion: and if any depart the meeting before it be dismissed, they shall pay as aforesaid." This was a wise precaution, says Mr. Staples, against ill-considered measures, originated by any party, clique or ring. How much wretched jobbing and scheming would be defeated in all our towns and cities, if the whole people were compelled to exercise their political privileges! In 1671, the selectmen give the following notice, viz: 'We have formerly ordered, and do now again order, that in all common highways there be left standing the chief trees to be for shelter of cattle in the heat, and that no person do cut down any of that kind, but shall forfeit 2s. 6d. each tree, to go to the use of the town.'"

Some of the good citizens of Boston in 1874 will sigh over the memory of these selectmen of two centuries ago as they look at the bare sidewalk where four weeks since stood the stately row of Paddock's Elms.

The address contains a sketch of the ministers of the Society — of Mr. Emerson, settled in 1669, who died in Concord 1680; of Edward Rawson, graduate of Harvard College in the class of Cotton Mather, of whom Cotton Mather says he was "a Master of the Indian language that had scarce any equal, and that he rendered services that are

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pyramids." His widow records of him that "God made him a great peace-maker; so that in all the thirty-five years of his ministry there was no considerable difference among his people." Rev. Preserved Smith was installed in 1805, of whom it is said, —

"In five campaigns of the revolutionary war he served as a private soldier in the ranks. He was present at the surrender of Burgoyne, and was not nineteen years of age at the close of the war. He then 'bought his time' of his father, an elder of the Baptist Church, and by his own patient and untiring efforts prepared for college, entering a year in advance, and he earned the money to pay his expenses through. He was settled over the Chestnut Hill parish in connection with this, from which he received one-third of his salary of four hundred dollars a year. Mr. Smith is remembered here as a warm-hearted, genial, kindly man, an animated and interesting preacher, speaking without manuscript, which was an unusual thing in that day; an Arminian in theology, gradually broadening out in his later years, until he came to stand on the essential grounds of liberal Christianity, and be ranked among Unitarians. He seems to have been popular in the church and in the town, and I think gave public sentiment here a decided bent towards liberalism in theology, perhaps unconsciously to himself. Nominally of the old school faith, he was really much broader, and he marks distinctively the beginning of a wide departure from its modes of thought and its discipline — the first gleaming of a milder and brighter day. He was a great student through life, and in the last twenty years of his ministry was much devoted to the study of the scriptures in the original, and in various translations. Mathematics and Astronomy were his favorite studies for relaxation. He had no time for controversial theology."

An interesting item, as illustrating the theological position of the churches of that period, is connected with the covenant of the church, the first so far as appears that was adopted, although its date was about 1730.

"It is mildly Trinitarian and Calvinistic, though the theological portion is very brief and quite general in its terms. It is very solemn and earnest; a simple statement of consecration to the duties and aspirations of the Christian faith, and contains scarce a word that any person desiring to lead a Christian life could not sincerely use. They set themselves, as they say, 'strenuously against the general, growing and prevailing sins of the times, such as pride in apparel, irreverence in the worship of God, all taking of his holy name in vain, and profanation of the holy Sabbath — disobedience to superiors in family, town, church, and commonwealth; idleness, lasciviousness, vain company keeping, drunkenness, unrighteous dealing, false speaking, with all other violations of God's holy law."

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Address of Charles H. Bell before the New Hampshire Historical Society, May 22, 1873. Being the semi-centennial anniversary of the foundation of the society, and the two hundred and fiftieth anniversary of the settlement of New Hampshire.

We have read this address with much interest, and we rejoice in the evidence it gives of the prosperity and the activity of the Society whose anniversary it commemorates.

It is hard to overestimate the value of societies like this, not only because of the importance of the material they collect, but also because of the interest they develop in historical research. As this Address well says, —

"Observation leads to the conclusion that it is oftener circumstances than the lack of interest which deter men from historical pursuits. It is not common to find a person of intelligence who has not treasured up some facts belonging to the domain of the past, though they be but of family interest or local curiosity. Perhaps he has learned to trace the successive steps of his descent from a Mayflower pilgrim; perhaps he can relate some act of prowess of an ancestor in the Revolution. Or he may point with excusable elation to the name of his first cisatlantic progenitor inscribed on the tattered title of an antique volume, or to the rude engraving of the figures of the chase or the skirmish, executed by a grandsire upon his powder-horn, to while away the tedium of garrison life in the French war.

"No one who preserves these relics, with their attendant old-time lore, can be destitute of the historical faculty. The germ of the taste is in his constitution, and it only requires fostering circumstances to cause it to grow and bear fruit. However much cumbered by his cares or his merchandise such an one may be, if he is once brought within the influence of an organized association for historical work he will be attracted to its companionship, and in due time become a competent and useful helper.

"Our society has outlived the too prevalent early notion that no one ought to be received into it who had not already achieved distinction. Membership is not regarded, at this day, a reward of merit, so much as an encouragement to exertion."

The Address contains also a valuable retrospect of the elements of character which the history of New Hampshire has illustrated, and which make it clear that it is no mere accident that this little state has sent out from her sturdy homes so many men who in other parts of the country that offer a larger sphere, have contributed so much to the country's greatness and prosperity. Among other things the Address recalls that —

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"The early occupants of this soil were singularly free from religious bigotry. The age they lived in was fruitful of dogmatism and persecution, but fortunately no fanatical zeal ever characterized our people. One division of the first permanent company who planted themselves here belonged to the Church of England; yet non-conformist clergymen, in whatever standing with the ruling theology of Massachusetts Bay, found no hindrance to their ministrations here, with one memorable exception, for which the people were in nowise responsible. And when New Hampshire had gravitated into substantial accord with the other colonies of New England in her theological views and church polity, it is pleasant to remember that, despite the cruel intolerance of the time, no persecutions to the shedding of innocent blood were carried on in the name of religion on this soil. Neither Anabaptist nor Quaker was ever driven to give that crucial evidence of the steadfastness of his faith in New Hampshire. There has come down to us a tradition of a single instance of the infliction of violence in this province for heterodoxy, and that was under the law of Massachusetts; New Hampshire, as a separate government, never authorized such a penalty."

A Farewell Sermon, delivered in Harvard Church, Charlestown, 28th December, 1873, by Charles E. Grinnell.

This sermon is printed by request for the Society, along with the resolutions of respect and grateful appreciation which were adopted by the Parish. The sermon is a manly exposition of the preacher's views of the true work of the ministry. He says, —

"In the first place, my preaching has been scriptural. It has sought a foundation and confirmation in the Scriptures, not because I believe that the letters or words of the Bible are more inspired than the letters in our spelling-books, or the words which we write; not because I believe that any of the law-givers or prophets were infallible; not because I believe that Jesus himself was more than human; not because I worship a book or a man. No: I have no such creed as that. On the contrary, I have gone to the Bible and have come to you from the Bible, because I believe it to have been written as our laws and history, our poetry and philosophy, our theology and sermons of to-day are written, by men like ourselves, with souls and bodies like ours, amid trials and perplexities, joys and sorrows, ups and downs like ours, and with the living God, who is ours as he was theirs, and who revealed to them in the many ways by which he shows to us the truths of nature and of the spirit. I have studied this Bible because it was written by a people who believed in the God who makes not books, but men; who writes neither on parchment nor on stone tables, but on the heart. I have studied it because I am a man, and have to speak to men who need to know the results of the experience and reflection, the aspiration and endeavor, of that nation which

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has led the world in its belief in the One God, Maker of heaven and earth, Creator and Preserver of all mankind, Giver of all spiritual grace, Author of everlasting life. I have spoken to you of the prophets because I believe that in the providence of God they were raised up as the great and good teachers of every place and time are lifted up to do what other men could not do, and what they could and did do; and because, besides trusting to the exceptional natural genius which God hath given them by birth, they also believed in him, loved him, served him, prayed to him, and were answered in their prayers by the enlightenment which made them illumine the darkness of the ages of the past, and which now shows them amid the light of to-day as the morning stars of divine revelation. And I have preached Christ to you because I believe that he was of all prophets the prophet, of all men the man, of all the children of God the best beloved Son of the Father; and because I believe not only the evident, undisputed, and indisputable fact, that he is the religious leader of the most highly civilized nations, but also that he is really, justly, and essentially the Saviour of the world. This I believe, not because the divine plan was imperfect and needed patching, not because Jesus stood without or violated the laws of nature: but because, according to one of the most evident laws of the divine economy, by which people are led by leaders, Jesus, by his nature and circumstances, became the greatest of leaders; and because, according to a less evident but none the less true conviction of most of the greatest and best of mankind, as well as of the masses of people everywhere, it is not a violation of natural laws, but a confirmation of their truth as established in the reason of things, when the prayers of such a soul are both inspired and answered by supernatural grace, and he is enabled, not only to feel what men need, to supply their need, and to make them believe in him and live in his spirit in human relations; but also as he felt the Spirit of God, to lead others to feel that Spirit; as he had faith in God, to lead his disciples to that faith; as he loved the Father, to persuade other children to love him; as his will was utterly devoted to the divine will, to bring his struggling brethren to such an atonement; and as he lived the life eternal, to open to all souls that follow him the way of immortal peace and heavenly joy. In a word, I have expounded the Scriptures to this church because the Scriptures contain the earliest history of the church of God, and because it is impossible to get a thorough knowledge of ourselves and our responsibilities without seeking to know and understand our origin and development.

"In the next place, my preaching has been of a moral and religious, rather than of a doctrinal or theological character; since it is evident that most persons come to church more to receive fresh impulses to a good life, and warm, hearty encouragement and inspiration in religious feeling, than to hear thorough explanations or arguments which greatly interest but a few.

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"Yet neither was the interest of those few to be neglected, nor would it have been a sign of strength in the preacher, to omit trying to awaken in some of the intellectually indifferent an interest in the deeper problems of religion. People who willingly go to lectures on politics, which they imperfectly understand, but in which they feel a vague yet lively interest, from which they acquire not a little information, and by which they are stimulated and helped to do their duty as citizens, — people who are obliged occasionally to attend the courts and listen to legal arguments that puzzle them extremely, but which they labor to comprehend, since upon them depend their fortunes, — people who are constantly asking physicians questions, the answers to which they have learned by experience they have not the knowledge adequately to appreciate, but which nevertheless they find useful in daily conduct and the general regulation of life, — people who have been to school, have read books and newspapers, and have necessarily used their minds in many directions, — people whose fathers and mothers of but one or two generations back were keenly alive to theological debate, — people who, having all these advantages, are usually quite prone to claim strong opinions of their own upon many subjects, small and great, — such people, I say, the people of New England can hear, ought to hear, and, in every right way, should be persuaded to hear now and then, in the course of every year, elaborate discussions of questions about the soul, — their souls, and about God, — their God. They should be led to listen to lectures on divinity, theological arguments, and explanations of doctrines about the laws of the Spirit with which but few of them may become familiar, but which concern them all in their inner life, as much as the laws of their country affect their outer life, which concern them all in their health of mind as much as the laws of physical nature affect their health of body."

Thirteenth Annual Report of the Home for Aged Men. Springfield Street, Boston. 1874.

This interesting charity is designed especially for men at least fifty-five years old who are natives of the United States, and who have resided in Boston during the ten years next preceding their application for relief. Such persons if suitably recommended are supplied with as real a home as it is possible to have without actual family surroundings — either wholly or partly at the expense of the Corporation. The names of its managers are sufficient guarantee of the excellence of the Institution.

Seventh Annual Report of the Managers of the Boston Port and Seamen's Aid Society. 1874.

The period indicated in the title marks simply the date of the merging of two societies into one. But this one inherits the mem-

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ories which attach to its predecessors from the remarkable career of Father Taylor, and from the devoted labors of some of the best men and women of Boston — one of whom, Mrs. Fearing, who was for twenty years its President, has passed away within a year, and is fitly commemorated in this Report.

The Atlantic Monthly for April contains its usual variety, including, among its more conspicuous articles, one by David A. Wells on the financial history of the Republic of Texas; one on the British Upper Class in Fiction; and one on Mistral's Poem of Calendau, which will help the interest which seems to be increasing in the language and literature of Provence.

The Nursery, published by John L. Shorey, Boston, for youngest readers, who in these days must have their Monthly Magazines as well as the elders, is excellent.

We have received from A. Williams & Co. the following: —

The Contemporary Review for February and March, — excellent numbers of a periodical which, for breadth and catholicity of tone and for ability, stands in the very front rank among the publications of the day.

The Eclectic Magazine for April, very valuable for those who cannot have access to all the Reviews, by its well-chosen selection of articles.

The Technologist. Industrial Monthly, a Practical Journal for Manufacturers, Mechanics, Builders, Inventors, Engineers, Architects. The Industrial Publication Co., 176 Broadway, N. Y.

Church's Musical Visitor. A Journal devoted to Music and the Fine Arts. Cincinnati: John Church & Co.

A Few Words with Scientific Men concerning Theism and Atheism. By W. D. Wilson, of Cornell University. For sale by E. P. Dutton & Co., New York.

What to do and how to do it, in Case of Accident; a book for everybody. Price 10 cts. New York: The Industrial Publication Co.

Thirtieth Annual Report of the Indiana Institution for educating the Deaf and Dumb. Indianapolis, Ind.

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UNITARIAN REVIEW

AND

RELIGIOUS MAGAZINE.

VOL. I. MAY, 1874. No. 3.

ON THE KNOWN AND THE UNKNOWN IN THE DIVINE NATURE.

"Hail, holy Light! Offspring of heaven, first-born.
Or of the eternal, co-eternal beam.
May I express thee, unblamed? Since God is light,
And never but in unapproached light,
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate."

THIS great invocation comes into my mind as I meditate upon the theme of this essay. It expresses, with the awe which the theme inspires, a sense of the seen at once, and the unseen, of the known and unknown in God — his essence unknown, his attributes manifest as the light — the very property of light being, however itself inscrutable, to shine and show itself. And God is light, and all other is the effluence of that — his being, his power, his goodness, not hidden, but rather the one only thing manifest; all other being derived from him.

And yet, so are our minds overwhelmed with the sense of his unsearchable greatness, that we veil our faces before him, awe-

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stricken, and feeling as if we could not know aught of him. That single word "increate," — uncreated, unbeginning — fills us with undefined amazement. No beginning, never a time, in the eternity past, when he was not! — how does our thought sink and seem to be annihilated in that abysm of unimaginable being! And therefore some philosophers are saying, that this Being is "unknowable, unthinkable, altogether inconceivable." And although that is true, of its essence and of its infinitude, yet are there not manifestations of its character which entitle us to say that we know what it is. Surely we may say, that we know what it is *not*. It is not darkness; it is not ignorance; it is not weakness; it is not malignity. Then does it not follow, that it is light, wisdom, power, goodness? Is any alternative thought possible?

Have we no right then to say, under the severest laws of thought, what is the character of the Divine Nature; that is to say, no grounds for deciding whether it is intelligent or unintelligent; whether it is good, or not good? This is the question which I propose to examine.

There is no occasion to say that this question is to be approached with the profoundest awe, with the deepest consciousness of the limitations, under which the finite must speak of the Infinite. And yet it is possible that our thoughts of God may be filled with awe, too exclusively — to the chilling or repressing of filial gratitude and love. It is not for us to think that we must embrace or comprehend the Infinitude which we worship; or that we must shrink from it, if we cannot. As children should we worship. As little children come to an earthly parent — suppose he were the most learned of men, or the greatest of monarchs — loving all that they know of him, and believing that what they do not know is of a like nature; so it is natural and seems reasonable, for us to approach the Infinite Being.

In truth, it is not *how much* that is which we love, but *what* it is, that enters into a pure devotion. It is not the infinitude but the character of God, that draws from us the purest homage. Nor is it necessary that we should guage or measure the Beneficence that we adore. That which has given me being; that which has made my mind to think, my heart to beat with joy and affection; that which has built up the ranks and orders of being, to in-

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finite heights of splendor and beauty — that, though it be far above me, yet comes nigh me, and brings me nigh to it. I touch the circle of infinitude, though I cannot compass it.

But now — to return to our question — is it lawful for us to think thus of the Being whom we worship? Or must it be thought presumption, to believe that we know something of God — know that which fills us with inexpressible love and joy; though we know not everything? In short, must Infinitude crush us down — crush down all discrimination, all aspiration, all idea of anything intelligible in the Divine Nature?

Upon this question, the late speculations of scientific men have had a bearing unfavorable to religion, or unfavorable, at best, to that which we have called such. Of course they have not intended anything unfriendly to what *they* conceive to be true religion. They are not — at least the English scientists, are not Atheists. They believe in a First Cause. Neither do I here enter into any questions about their scientific inquiries, or properly scientific conclusions. And I would express my unfeigned respect and admiration, and that on more grounds than one, for such names as Herbert Spencer and Darwin and Tyndal and Huxley. But undoubtedly their speculations have had the effect upon many minds, to obscure their ideas of God, and to remove his presence far from the ways of man.

Yet it is not with the modern scientific theories that I am now concerned, but with a certain state of mind, which indeed they have helped to create, but which would have arisen without them, from the simple expansion of knowledge. So long as this world was regarded as the only world, the only world that was filled with intelligent beings, men could think of God and approach him in worship and feel that he was present with them. When they saw that a *man* could govern a province, could regulate its affairs and could be acquainted with every person in it, they did not find it difficult to conceive that God could be with them, as a conscious and all-holy Presence, and could have cognizance of every human mind and thought. But when it came to be understood, not only that the already known universe, with its eighty millions of suns, held probably hundreds of millions of worlds, all filled with life, but that there were thousands of other systems, universes, perhaps

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of equal extent; then the mind sunk down overwhelmed with the contemplation of the Infinite Creator; and it said, "How is it possible that One Being should know all these countless millions of worlds, all these innumerable creatures, and all their thoughts and prayers!" Yet it is an argument, drawn not from what is possible with God, but simply from what is possible with us — simply from the consideration of our human weakness, and not of Almighty Power. Nevertheless it is carrying away some minds, I believe, from all distinctly religious feeling, all recognition of a God, all consciousness of a presence, around them and within them, of Infinite Wisdom and Goodness. A kind of Pantheism, perhaps, is all that remains to them; an idea that the universe is all *that is*; that it has resolved itself, under some unknown primordial principle, into all the forms of being that we see.

In truth, modern thought is wading through a heavy dispensation, which seems to threaten the extinction of all religion. Seems, I say, for that can never be; as little is the extinction of religion to be feared, as of reason. Yet all previous forms of Infidelity appear to me but ripples, compared with this mighty wave. It has come upon us, as I have said, with the natural progress of knowledge and thought; it is providential, and therefore, not to be dreaded; the world will emerge from it. But it is a serious crisis in the religious life of the world; and I believe that he who would speak to men of religion, could take hold of no question more vital and important than this.

Let me add one further preliminary thought; it is this. If we cannot know God, because the finite cannot comprehend the Infinite, then no being can know him; no creature can believe in him,—that is as an intelligent and good Being. Nay, according to this reasoning, God cannot reveal himself to any finite being, to be what he is; and the universe, consisting not only of this world but of all worlds, must, of necessity, be an unadoring, unloving, godless universe.

This is so frightful a conclusion, that I am led to pause upon every word of the statement that conducts to it. I am dealing with a reasoner, who says, not only that we cannot understand what infinitude is, but that we can have no just idea of the nature or moral characteristics, or of any attribute of it; that

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while we talk of knowledge or goodness in God, we draw the conception of them from our own minds, and cannot attribute them to him — that we are not entitled to say that there is any such thing as knowledge or goodness in the Divine Nature; that our worship of such is all a mistake and a delusion; and this, because the finite cannot understand the Infinite; and since all creatures are finite, it follows that none can understand it, or have any warrant, in any world or sphere however exalted, for worshipping it.

To resist such a tremendous conclusion, let us consider, first, whether the infinitude of any being or thing, must preclude us from all knowledge of its nature; next, what it is, that we may justly conceive ourselves to know of the nature or mind of the Infinite Being; and finally, what is the manifestation that is made of it, in the world in which we are put to live, and of which we are ourselves a part.

In the first place, does infinitude debar us from all knowledge — from all reasonable conclusion, with regard to its nature? Let us carry this question into other departments of thought besides that of religion.

All truth runs beyond our comprehension. Who imagines that he knows everything on any subject — that is any subject of thought and speculation? All profound investigation reaches, sooner or later, the limits of positive knowledge, and leads on to the realm of the unknown. In that realm beyond, does truth cease to be truth? Does any one doubt that the light of truth, which has guided him, as far as he has gone, runs out into lines of boundless light, of boundless truth? Again; we have an idea of infinite space; at least, we believe and cannot help believing in it. If its extension is inconceivable, its limitation is still more inconceivable. But we cannot comprehend it. Up to a certain point or circle, our knowledge extends; beyond, it cannot go; but our necessary conception of space is, that it extends to infinitude, and that it is of the same nature as that which we do comprehend. So we have an idea of time, of limited time; eternity is beyond our grasp; but we do not therefore refuse to believe in it. So of numbers — we understand them only to a certain extent; yet we know that they may run to calculations and com-

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plications, altogether beyond our comprehension. But numbers do not lose their nature by such expansion; we do not doubt the possibility of it; nor do numbers, in their nature, cease to be intelligible because of it. And what does Natural Science say,—that which is occupied with the study of nature? Does it not say that there are reaches far beyond its present attainment, far beyond its present comprehension? Yet does it ever doubt that, as it goes on, into now unknown realms of discovery, it will find forever the same order, wisdom and beauty in the system, that it finds now? Why, then, is it not reasonable to believe that the wisdom and goodness of the Great Being, of which we understand a little, are in their infinitude still the same wisdom and goodness.

This at least, I say; that the infinitude, that the incompre hensableness of a thing, does not make it incredible, nor in its nature, unintelligible. Immensity is one thing, quality is another. The one I may not understand; but I may understand the other. I cannot comprehend Mt. Blanc; but I know what it is made of. I cannot comprehend the solar system; still less the boundless systems of suns and worlds that lie beyond it; but there is reason to believe that they are all composed of the same materials as ours. I know them, and I do not know them. I know their nature, though I do not know their extent.

Take another view of the argument against believing in what we cannot fully comprehend. If it is proper for us, it is proper for any being, of however limited capabity. It is proper for a child. We are all children in knowledge. If the argument is valid for one finite intelligence, it is valid for another. It is valid, I repeat, for a child. Can a child, then, of three or five years old, comprehend *what I am* — what is passing in my mind, in my thought and feeling? My reasoning, in Geometry or Algebra — can he comprehend that? Not at all. Yet, understanding my intelligence up to a certain point, does he not rightly conclude that what is beyond him is of the same nature? He hears of great men, whom all the world admires. He cannot understand what they were. Has he any doubt that there were such beings as Shakespeare and Bacon? And will one say, in reply, that God has given less evidence of his existence and perfections, than Shakespeare and Bacon of theirs?

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Let us now inquire, in the second place, what we may reasonably think of the *nature* of the Infinite Being.

Nothing, surely, of the mode of his existence. The Being — unbeginning, uncaused, unbounded — all our thoughts sink before Him, alike into awe and ignorance. But may we not conceive that of his moral attributes, it is possible to entertain a just idea? We call him good; we see that he is good; we understand his goodness to a certain extent; may we not reasonably believe that he is infinitely good? Goodness is *one thing* — not two and different things. It consists in the desire and will, so far as is possible, to make other beings good and happy. Can we hesitate to believe that this is the nature, the mind and purpose of the Infinite Being? An architect, let us suppose, has built a city. We approach it, and enter the first house to which we come. We examine the structure, its plan, its apartments, and especially the arrangements made in it, for the convenience and comfort of its inhabitants. Could we have any doubt that the whole city was built with the same wisdom and good intent? This world is the first house we have entered, in that city of God, whose dwelling-places are the innumerable worlds. We do not know those worlds, but very partially; we cannot count them; we cannot follow them in their splendid courses through boundless space. But can we help believing, that the same wisdom and goodness are displayed in them, as here? Moulded in glorious forms, stamped with wisdom, infolded in beneficence — must we say that all their splendor and beauty give us no insight into the character of the Great Original which they proclaim? But beyond this in speaking of the Divine Nature, we cannot go. And here arises the question about personality, which modern thought has brought into prominence. It is insisted on by one class of thinkers as a recognition of intelligible attributes; it is objected to by another, as implying a mode of existence. I agree with the former in their meaning — that is to say, in their reason for using the word; and with the latter in objecting to it. Swedenborg's idea of the Deity, as an infinitely expanded humanity, is liable to the same objection. The word "person" individualizes too much. It limits, as the word is commonly used. It carries with it, not only the idea of our experience, but of our form of experience and being. No one would

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like to speak of God as "that person," or as "the person, whom he worships." After all, perhaps it is a matter of taste — of fitness in the use of words; the meaning is substantially the same. Just as it is a matter of taste, and, I think of very bad taste, to call God, Mother. Was not the word "person" brought in by the doctrine of the Trinity — three persons in one God; each of whom is God? But however that may be, certainly the idea of our human personality, shut up, conditioned, limited, may not be transferred to the Infinite Being. It is against this that the philosophic objection is raised. It is against this that I hear thoughtful men object, when they say, "Do you think of God, when you pray, as a person, seated on high, occupying one place, as being in heaven, while you are on earth?" Surely I defend no such conception or prayer. The Infinite Being is everywhere; as truly on earth as in heaven. We may justly conceive of the pure intuition of truth and right in us as the reflex of the Divine Being; but we may not attribute to it, anything like the *processes* of our minds. It was this caution, carried however to excess, I think, which led a devout person whom I once knew, to say, when speaking of God, "that Influence." It was felt within by that person; reverently it was always so named; and religiously was it obeyed. Another exclaimed, when the Supreme Being was spoken of as *Him*, "Say *it!*" Be it so then, if any one's scruples require it; *say it.* The same impersonality appears in the opening of St. John's Gospel. "In the beginning was the Logos, and the Logos was with God, and the Logos was God." But yet, if the impersonality be so conceived of as to exclude Intelligence, Wisdom and Goodness from it, then there is nothing left for us to adore or love. It is mere blind Cause, of which we know nothing, and towards which we can morally feel nothing. It is the ancient Fate, which has no character but that of being irresistible. Religion then is extinct. Obedience to law may remain; and I suppose there may be persons, and perhaps serious and thoughtful persons, who have come to the conclusion, that here is a universe so constituted — self-existent for aught they know — as to make obedience to its laws the wisest course, and who have determined to live accordingly — honest, honorable, virtuous lives — but without any religion to help, sustain, or console them.

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A dreary condition for any mind to be in! And if it were mine, I think I should wish I were dead; for life and nature would have lost their glory and charm; love and blessing would be gone, alike from it and from me; all its splendor and beauty would leave me desolate and orphaned, "without God and without hope."

Philosophy may reply, "the question is not, what you may want or feel, but what is the truth? What is the idea of God, which reason entitles you to entertain? If all that you know of the Divine Nature falls short of knowing that it is intelligent and good, or has any attributes of which you can have the slightest idea, what have you to do but to bow down in lowly acquiescence?" This, Herbert Spencer says, in his late answer to James Martineau (in the Contemporary Review), is the "true humility." And Fichte says in that remarkable prayer of his, "I veil my face before thee, I lay my hand upon my lips. Such as thou really art, such as thou appearest unto thyself — I can no more behold thee, than I can be like thee. Thou differest from the finite, not in degree, but in *kind*." Fichte's prayer, I ought to add, is full of spiritual fervor and trust, of which his whole nature was full; but I do not see how he could say *that last* — when he also says, "All is of thy goodness, and all will end in good."

But leaving the case to the philosophers to resolve as they can, I appeal to the common sense of mankind — which Jouffroi says, "sits in judgment on the philosophers and corrects their aberrations," and I ask in fine, what, from the manifestations of that Cause which they admit, it is reasonable, simply *reasonable* to think of it? We naturally argue from actions to dispositions. Doing good is being good. Conferring happiness is proof of good will. If a man comes to me and befriends me, supplies my need, tends me in sickness and comforts me in sorrow, I say he is a good man. May any one check my gratitude by saying — "Well, the spirit within, you cannot see; human nature is a profound mystery; metaphysicians and physiologists between them have endless disputes about it; and the essence of the soul, what it is, none of them know!" But take a stronger case. The benefactor here is man. Suppose, then, that it were not a man. Let it be some archangel that should thus come and befriend you — a being

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a million-fold greater than you, and whom in reality you are just as unable to comprehend, as you are to comprehend God — would you any more hesitate to attribute the friendly action to a friendly disposition? Matthew Arnold says that this, at least, is clear in the system of things — that "it makes for righteousness." Is it not also clear and evident that there is a principle that makes for beneficence in the system?

In proceeding to verify this conclusion let me ask, in passing, what it is reasonable to infer, not only from the constitution of all nature and being, but from our own, in one particular relation to the subject we are considering. It is this: we are constituted and made as a Race, to have a certain ideal of excellence; that is to say, mediately or immediately, we derive this ideal from the Author of our being. It is goodness; it is pure and perfect love. We inthrone this ideal in our minds; it is to us, the highest thing. When we think of God, the Highest, the All-perfect One, we ascribe, and of necessity ascribe this to him. Before this we bow down in love and adoration. Is it reasonable to suppose that this may be a total mistake; that the perfection of God may be something, altogether different from this, our inevitable conception of it? "Is it reasonable to suppose that God has formed and obliged us to worship that as his perfection, which is not his perfection? They who deny that we know anything of his moral attributes, may say this; but nobody else can. But what absurd talk is this! Nobody can believe in an Infinite Malignity. The alternative is to believe in an Infinite Goodness; or else it is to believe in an Infinite Indifference.

But let us look at the creation around us and within us, and see if it proclaims either indifference or malignity. And in doing this, instead of making general assertions with regard to the intent which is manifest in all nature and life, I would select some instances, especially bearing upon our subject, and more satisfactory, I think, than any general statements.

Observe that this is not what is commonly called the argument from design. Whether design proves a Designer, is not now the question. But a Cause, the First Cause being admitted to exist — our philosophers admit it, scarcely any skeptic, at least any English skeptic, denies it — the question is, what must we rea-

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sonably believe to be the character of that cause? Intelligent? — as I said before — or unintelligent? Good, or evil? Or neither one or the other?

Look then, at the lowest, the vegetable creation — grasses, plants, shrubs, trees. And think of the earth — as it was once — as denuded of these; heavy, inert, saturated with water; and covered, cloaked with the carbon gas; for that by its weight, would sink to the bottom. What then, does vegetation? In its structure are provided tubes, or layers of sponge, which draw up the water from the over-saturated ground. This water carries with it the sap which nourishes the growth of the plant. Parting with its nourishing qualities, it is then changed into vapor by the leaves, and breathed out into the atmosphere; in the form of oxygen, which supplies heat to all animal life, and of vapor which refreshes the world. Stop those processes, and the whole vegetable creation would stand dead and dry, soon to drop and moulder into the ground, realizing the poet's imagination when he says, —

"And the icy earth
Swung blind and blackening in the moonless air."

This wealth of leaves which wave in the breeze, so rich in its summer freshness and its autumnal beauty, is more than a pictured show. The leaves of a large tree, it is computed, send out each day vapor enough to make eight barrels of water. Besides this, they are vehicles for the transmission of the electric fluid. Frail and delicate agents are they; but see how every leaf gives off little points all round its edges, which, like the pointed wires of the lightening-rod, distributes the tremendous element, that otherwise would blast the world with its accumulation.

This is but a page, but a line rather, out of a million-leaved volume; but is it possible to read it wthout feeling that —

"'Tis elder Scripture writ by God's own hand"?

The leaves of trees, I repeat — do they not bear as distinct and evident witness to a devising Intelligence, as any leaf ever written over by a human hand? And again — although we cannot count the leaves, does it follow that we know nothing of their character?

Look, next, at a animal life. And here again, I must select a

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single instance. The *life-blood* — that which nourishes the animal system — observe what it is, and how composed. You know its circulation; by the arteries, which convey nourishment to every part of the body, and the veins which bring it back, for repair of its partly exhausted resources. But you do not know, perhaps, what it is; at least I did not, till I read, the other day, an account of it, in a scientific treatise. The system of circulations indeed is about as wonderful proof as there could be, of a devising Intelligence. But in studying the life-stream itself, I seemed to come nearer to the mysterious secret of life. Eight parts of it, out of ten, are water. In this, float globules, so small that only the microscope can distinguish them; part of them colorless, but more of them red; which gives its color to the blood. How they come there — how it is that these little globules are extracted from the coarse masses of digested food — how these particular elements rather than others, we do not know; but we know why. They feed the system. And how many of them, to our astonishment, we know; for the microscope has shown — calculating them at many thousands of millions in a single human body; six thousand times as many, so says the book, as there are inhabitants of the earth. You may say that this does not convey any definite idea, and yet we know something of the blood-globules; we know of what *nature* they are, all incomprehensible as it is. Men say that God, being infinite is unknowable, inconceivable; and especially that we can know nothing of his nature. And yet, in this very problem before us, it appears that we do know something of that which we cannot comprehend. We know, I repeat, the nature of these globules. We know that they are material, not spiritual; that they are nutritive, not destructive. We know that they pass into and from bone, muscle, nerve, flesh, and so feed and build up the system; and any derangement of this infinitely complicated system, causes disease or death. Can a man walk forth, this wondrous, living embodiment of intelligent design, and can he stand up, to deny the God that made him? — at least to deny us the right to say, that knowledge, wisdom or goodness had anything to do with our formation?

Look once more, above the vegetable and physical, to the human world. Here are not only evidenced but essential intelligence

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and moral affection. They pervade the world; they are born in all human souls. Whence did they come? From a blind Cause, devoid of all like attributes? As well say that a block of wood could give birth to a soul. Here is a world, I say, and what a world! What a subject of contemplation — more than a thousand millions of human beings on the earth, with their faculties alive and active — action, not of animal instinct alone, but full of thoughtful plans and purposes — of plans and purposes that reveal themselves in institutions, governments, laws, in arts and sciences, in literature, poetry, philosophy, in written wisdom and eloquent speech! Can all this have proceeded from an abstract, unintelligent, and unintelligible Cause? And is it to be denied because it is incomprehensible? But can any one *comprehend* this vast, immense, multitudinous existence, that we call the world? And yet men say that they know the world. And how do they know it? Not in its totality, but to a certain extent. Not in its vastness — they can no more grasp the vast whole in their thought, than they can infinitude — but in its character. And much of ignorance and evil as there is in the world, we find and believe that there is much good. What then is the evidence which the whole universe affords, of the Infinite Intelligence and Goodness!

My argument is ended; but such is the interest of the subject, that I would add one or two observations, as my reason, perhaps I should say, my apology, for venturing upon this humble contribution to it.

Religion — that is the sense of the Right, the sense of the true, the beautiful and the divine, and of its unequalled grandeur and authority, is the supreme interest of all men. In this they are happy; by this they rise; without it they sink. Now there is a profound anxiety in some minds, lest, under the influence of modern speculation, all faith in God should die out, and religion come to be regarded as an obsolete superstition. No cause for that fear; the old apothegm of Bacon is true: "A little or superficial knowledge of philosophy may incline the mind of man to atheism, but further proceeding therein doth bring the mind back again to religion." Religion lives, has lived, and will live and grow. Not until humanity is dead, can this die. If religion could die, humanity itself would die out, into decadence and utter ruin.

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The ideal of an Infinite Rectitude broods over the world, and the world cannot escape it. Nay, and the world in all ages, has risen to the Being supreme, with adoration and thanksgiving and gladness. There has been no more impassioned language in human writing or speech, than that of devotion. Mixed and marred, no doubt, it has been, with error and fear and selfishness; yet there has always been an element in it, of the profoundest satisfaction, and especially with the purest and highest men. Idolatry, Brahminism, Buddhism, amidst all their mistakes and absurdities, have given witness to this. The Hebrew idea, its Jehovah, was, indeed, conceived of, too much as a National God; but what can surpass the sweetness, the rapture of the psalms of David? Coming down to the Christian time, the Great Idea has gathered increasing brightness, though darkened as I cannot but sadly think, with a selfishness peculiar to some forms of Christian worship. Men have been rapt into ecstasies of love to God, from believing that he had singled them out, rescued and saved them from the general ruin of their race. Yet many have risen above that — Tauler and Madame Guion and Fenelon and Leighton and Baxter, and Bunyan, and many more — to the pure and blessed love of the Infinite Perfection. And it will go on, increasing in strength and purity — this sense of what is divine — this delight in it.

The time we live in — this age of doubt and difficulty and struggle, will prepare the way for an age of brighter faith, and of serener, more rational and abiding piety. The idolatrous, the national, the selfish delight in God, as the Friend and Saviour of favorite peoples and elected saints, will give place to the profounder and purer worship of him, as the God and Father of all.

And why shall not such piety be the most sufficing and enrapturing joy known to men? Beautiful souls draw and enchant me more than anything else on earth. Here is *Infinite* Beauty, *Infinite* Love and Goodness. It wraps me round. It compasses me about. It flows through me in every joy of life. The thought of it comes with every thought, with every event, with every turn of the eye. I can see nothing that does not bear witness to that holy Presence. It is the essence, and nature, and life of all things. It is in the earth and the air, in the streams and flowers

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and groves. An Infinite Goodness; it "compasses our path, and our lying down, and is acquainted with all our ways." To live with this — to walk with God — to commune with his presence — can there be any greater good for man? To grow into his likeness — what higher end can there be, for man or angel, on earth or in heaven!

ORVILLE DEWEY.

THE PERMANENT PRINCIPLE OF CHRISTIANITY.

THE belief that Jesus of Nazareth was the expected Christ formed the doctrinal nucleus of the early Christianity. This was the primitive Christian "faith," * the substance of the gospel, without which a man could not be a Christian, and, as a consequence, could not be "saved" † at the anticipated second coming of the Messiah to judge the world. From the same belief evidently arose the name *Christian*, — those who received Jesus as Christ being fitly called CHRISTIANS.

In the Fourth Gospel the open assumption of the messianic character is attributed to Jesus himself, in several instances, and from the beginning.‡ The woman of Samaria, for example, observes, "When Messias cometh, which is called Christ, . . . he will tell us all things;" Jesus replies, "I that speak unto thee am he." He says to Mary, "Whosoever liveth and believeth in me shall never die. Believeth thou this?" She answers, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should

* This word is also employed in the New Testament in a wider sense, as faith in God, faith in Jesus as His messenger. Thus Heb. xi. 1, *seq.*; John xvi. 30, 31; Rom. iv. 3, 16. But wherever a specific Christian faith is meant, it is what is stated above.

† Compare Mark xvi. 15, 16; Acts xvi. 31; and also, by way of contrast, the unauthorized declarations of the Athanasian Creed.

‡ John i. 49, 50; compare v. 34.

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come into the world." * To the Jews he says, "If ye believe not that I am he, ye shall die in your sins." † In these and other instances the speaker clearly avows his Messiahship. In the Synoptics, however, he would appear rather to have refrained from doing so; at least, he sometimes enjoins his disciples not to make known to others the fact that he was Christ. ‡ Shortly before his last Passover, and also at his trial, he assumes this title in the most public manner, and allows the people to salute him as the "Son of David." In what sense he most probably did this can be only briefly indicated here.

There is much in the words of Christ which shows us that it could not have been in any low or political sense that he accepted the appellation of "The Christ." Throughout the Gospel narratives it comes out to view more than once that he had thoughts of his own of a kingdom which was not of this world, — a kingdom in which those divine qualities which he had pronounced "blessed" should be the ruling characteristics of his disciples. Did he not repel the evil suggestion which offered him "the kingdoms of the world, and the glory of them," with words implying his own self-devotion to the service of God alone? and did he not say that "the kingdom of God cometh not with observation," for that it is a kingdom, not of the outward and palpable kind, but of the inward and spiritual? § Nor had he ever shown himself, so far as we can judge, disposed to external and sensational display; but, on the contrary, he was ever conspicuously natural and unaffected in his words and actions.

With this early confession of Jesus as the Christ, the Son of God, or also Son of Man, were united some other ideas which, though of great power in the first instance, were not destined to a permanent existence. There were, for example, the continued

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* John xi. 26, 27.

† John viii. 24; compare v. 28; also v. 58, meaning, "I am *he*;" see also Acts ix. 20–22, xviii. 28.

‡ Matt. xvi. 20 and parallels; compare Matt. xii. 16 and similar places. It is not, however, to be overlooked that the use of the expression "Son of Man" would no doubt suggest the assumption of the messianic character.

§ Such I take to be the probable meaning of Luke xvii. 20, 21.

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authority of the Law, — its authority, in particular, over Gentile converts; the temporal character of the Messiah's kingdom; the speedy return of the departed Saviour to judge the world, to gather together his chosen people from the ends of the earth, to reign personally in the midst of them, and also to take vengeance on their enemies and oppressors. These latter anticipations were, without question, great and animating principles of the faith of the early disciples,* and formed a lever in their hands to move the world. But yet these beliefs, like the others, were in time to lose their power, and pass away from view. The prejudice, again, that none but Jews, or converts to Judaism, should become disciples,—for such it was, in effect,—was for some time possessed of the greatest vitality. It was, nevertheless, to be laid aside, and is now a thing of the past, — too much, indeed, left out of sight by modern interpreters of the Christian books.

But what, then, remains to us from the primitive Christianity? A great statesman of the day has recently laid his hand upon what he evidently thinks entitled to be considered the most certain and durable element of our religion; for he tells us that "more than ninety-nine in every hundred Christians have with one voice confessed the Deity and Incarnation of our Lord as the cardinal and central truths of our religion." † With all due def-

* See the Book of Revelation, chapters xviii., xix., xx., as well as passages in the Gospels and Epistles, *passim*.

† Address at the Liverpool College, by the Right Hon. W. E. Gladstone, M.P. (December, 1872), pp. 27, 28. Mr. Gladstone's words are these: "You will hear much to the effect that the divisions among Christians render it impossible to say what Christianity is, and so destroy all certainty as to what is the true religion. But if the divisions among Christians are remarkable, not less so is their unity in the greatest doctrines that they hold. Well-nigh fifteen hundred years . . . have passed away since the great controversies concerning the Deity and the Person of the Redeemer were, after a long agony, determined. As before that time in a manner less defined, but adequate for their day, so ever since that time, amid all chance and change, more, aye, many more, than ninety-nine in every hundred Christians have with one voice confessed the Deity and Incarnation of our Lord as the cardinal and central truths of our religion. Surely there is some comfort here, some sense of brotherhood; some glory due to the past, some hope for the times that are to come."

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erence to so high a name, I must say that such words appear to me to be hasty and ill-considered, — unless, indeed, the distinguished speaker intended to limit the "Christians" whom he meant to a comparatively select body, defined by himself, out of all the millions of the professors of Christianity throughout the world.

Granting, however, for a moment the numerical correctness of the statement, how shall it be considered conclusive, as Mr. Gladstone evidently implies that it is, in regard to the *truth* of the doctrines which he names? He probably does not need to be reminded that numbers are no sure test of truth. If he thinks they are, will he estimate for us, and tell us, what proportion of the "ninety-nine in every hundred" receive along with those doctrines that of transubstantiation, the worship of the "mother of God," and the infallibility of the Pope? And shall we accept these latter doctrines, too, on the same overwhelming authority?

But, in truth, the assertion now in question is one which will not bear examination. For take skeptical Germany, take unbelieving France, take Italy, Spain, even England, and some other countries, and will any one venture to affirm, in respect to the more thoughtful and instructed people in these different lands, nominally "Christian" as they are, that ninety-nine in every hundred "confess the Deity and Incarnation of our Lord"? Even among the devouter millions of believers, whether in Roman Catholic or in Protestant countries, is not the confession spoken of much on a par, as *evidence*, with the general acceptance of the theory of gravitation, or of the Copernican system of the universe? What, therefore, is its value as an attestation by thoughtful, well-informed minds. These persons believe, because they have been brought up to believe. They accept, not with any intelligent, well-grounded conviction of their own, but because such ideas have been impressed upon them from without, like the impress of a seal upon the unresisting and unintelligent wax, — impressed upon them from without by the inculcation or the mere imitation of others.

There is another most serious consideration. Among the most eminent scientific men of our time, in all countries, are these doctrines commonly received or commonly rejected? and in which

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direction does the tendency now run, — to their reception or their rejection?

But, in reality, as I venture to say, although I cannot here enter into the details of the evidence, the alleged "truths" are not in fact a part of the primitive Christianity at all, but a growth of human speculation, under the immediate suggestion and influence of Gentile philosophy. Mr. Gladstone himself speaks of that slow growth as a "long agony;" and such, in truth, it was, — a "long agony" in which the conquered party were neither more nor less than the representatives, from time to time, of the older and more genuine forms and facts of the primitive gospel. The words of Christ, as reported in the Synoptical Gospels, — the oldest records of his life, — contain no trace of these doctrines, but very much that is wholly inconsistent with them; and the same, differently expressed, is true of the Fourth Gospel also. How, then, shall it be held that even these so-called "cardinal and central truths," widely accepted, as no doubt they are, shall stand forever as the absolute Truth?

But next comes the question, Is there, then, nothing left to us of this firm and durable character, and is the great hope of "one fold and one shepherd" only a baseless dream after all? Surely so desponding an answer need not be given; for the Spirit and the Word of Christ are still left to us, — that Spirit without which, as Paul declares, we are "none of his;" that Word which the Master himself has said "shall not pass away."

Above and before all things, the Spirit of Christ! This, surely, if anything, we may hold to be the imperishable substance of Christianity. This, shall I not say, even this, and nothing else, *is* Christianity, in its most vital and indispensable principle?

But this Spirit of Christ, — how shall I attempt to describe it? Yet some at least of its more obvious characteristics let me briefly enumerate. It is the spirit of truth and of even-handed justice; of brotherly kindness and active well-doing and purity in thought and deed; the spirit of unselfish love and self-renunciation; of sympathy for the afflicted and suffering; of tender compassion for the sinner, combined with an earnest intolerance of untruth, hypocrisy, and wrong, and with the stern rebuking of all pretence

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and formality in religion, as in everything else; it is the spirit of prayer and upward aspiration towards the Universal Father; of perfect submission to the Holy Will, and devout trust in the future heaven, with a touching readiness at last, even in the moment of supreme agony and death, to commit every thought and interest of earthly life into the hands of God, — it is all this, and even more, for it did not forget withal to return good for evil, blessing and forgiveness for injury and scorn, as shown in those memorable words, "Father, forgive them, they know not what they do."

Such was the Spirit of Christ. And with this before our view need we any of us helplessly ask, What is Christianity? or say, as some do, that we cannot find out what it is? or declare that we can only see it where, in truth, it is hardly to be seen at all, — in creeds and dogmas which breathe the spirit of exclusion and denunciation? Surely not so; but Christianity stands before us in Christ, living, breathing, and speaking in his thoughts, his words, his daily life.

Such, then, is the holy and exalted moral and religious spirit embodied, so to speak, in the Teacher; and, I repeat, *this* spirit, so often inspired in others by his transmitted influence, is, without question, the highest and most precious memorial of his ministry. So much is this the case that the words "Christian" and "Christ-like" have been usually understood to denote the ideal of human excellence, — although, alas! it is too true that many so-called Christians are unworthy of the name. No one, in short, who reviews even the imperfect record of his career left to us in the Gospels, can doubt the purity, elevation, and devoutness of his mind, or his self-sacrificing zeal and love towards God and man; or can hesitate to admit that even such as he was himself he desired that his disciples should be, — as many of them, I must add, *have* been.

This then, again, it must be, not any mere *dogma*, or any *creed* or *confession of faith* which human pen can write; this it must be which is the abiding element of his religion. This, too, we may well believe it is, which the Almighty Wisdom has intended to set before the world in Christ, stamped with Divine approval, as the great and practical Lesson of his life. And this position

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we may hold with the greater confidence because it is plain that, if the providential design were to lead men to think upon, to admire and reverence, and at least aspire to imitate him, such is the End which has been attained, and is being more and more accomplished. So much is this the case that even in this result consists the one aspect of Christianity in regard to which all Christian men of every church and sect are substantially agreed, — agreed as they certainly are not in anything else.

With this consideration before us, I would ask, Does not this virtual agreement in the greatest thing of all afford a sufficient foundation upon which a CHURCH might be built to be named after Christ, — a church wide enough to take in every Christian man and woman who is contented to follow him, or who aspires to be filled and guided by his spirit? It is not, indeed, that in such a communion all would think alike on the various points of theological doctrine. This, for the present, is not possible, nor is it necessary, or even to be desired. But yet, as a Christian people, a Christian nation, might we not have a church in which all would stand upon the common principle of allegiance to the common Master, as the spiritual Head, — combined, nevertheless, with "the liberty wherewith Christ has made us free," each separate congregation with its ministers being allowed to judge freely for itself as to the details of Christian doctrine? or, in other words, one great and comprehensive church, exemplifying "the unity of the spirit in the bond of peace," bound together by devout reverence and love towards the "one God and Father of all," as by loyalty, trust, and aspiration towards his Christ, and this, too, even in the presence of great mutually permitted diversity of thought and teaching and outward administration?

It is true, however, that we hear a great deal in these days about church authority. Some persons would seem to go so far as even to push the Master aside from his spiritual Headship, to substitute for him the words of other masters, the growth, as these so notoriously are, of ill-informed and credulous ages. Those who are contented to do this are not the persons for whom these words are written. They, doubtless, have the power to pursue their own ideas, at least for themselves. But time will show what is true and right and permanent in Christ's words, and in everything

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else. The human creeds and confessions of later ages which are not in harmony with his mind, — the vast accumulations of "wood and hay and stubble," — tried by the fire of free and penetrating thought, shall be consumed and pass away, and leave no trace behind. Men shall wonder, in days to come, that, amidst the angry discussions of our time, the thoughts of Christ, and the divine spirit of his life, have been so strangely left out of sight; while Athanasian, Calvinistic, and other teaching which he never knew, on subjects which he and his apostles have only passed over with reverential silence, has been allowed to usurp the seat of authority which belongs to him, — and all this, meantime, has been done in his name!

Christendom, then, let us nothing doubt, shall eventually find peace in a return to the simplicity of Christ. No other peace is now possible. Multitudes, ever increasing, of the most thoughtful men and women, have passed far beyond the authority of antiquated churches and priesthoods. They understand quite well that this is only another name for the authority of people like themselves, — men, too, of past times, which, though largely hidden from our view by the obscuring shadows of a venerable antiquity, were yet, they also know, times of comparative ignorance and semi-barbarism. Moreover, is it not true that, even where the ancient ecclesiastical dogmas are professed, they are rarely believed in their full extent, or in the natural, that is, the original, sense of the words? Thus, for example, who among Protestants believes in the "communion of saints" or the "forgiveness of sins" in the genuine sense of these propositions?* Who, among the tens of thousands that habitually repeat them in the creed, ever even thinks of their true meaning, or cares much what it was? But when men have either come to neglect the proper import of a formal profession of faith, or feel themselves obliged to resort to forced and non-natural interpretations, in order to retain it among them, can we reasonably doubt that its days are numbered, and that it cannot hold its ground,

* The one meaning, Participation in the superfluous merits of the saints; the other, The authority of the church (the priests) to forgive sins, — more especially sins committed after baptism.

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among honorable men, as a permanent expression of Divine Truth?

Christianity, then, let me further observe, is still destined to undergo a kind of development. It was so in the beginning and through many centuries, — a development which took place, in those days, according to the genius and the spirit, the knowledge or the ignorance, of the people amongst whom it was carried on. So it must still be; and the churches, having learned wisdom it may be hoped, from their wandering of many generations in the wilderness of manifold error and unfruitful dogmatism, have yet to return — or to go forward, shall I not rather say? — to the long forgotten simplicity, grace, truth, and liberty of Christ's own teaching.

But here, and finally, let me admit, nevertheless, that if any modern teacher, of whatever school, can show us "a more excellent way" than that which Christ has pointed out, it will be our duty to walk in this better light; to govern and control our lives by those higher principles of righteousness, faith, and love which it may have been reserved for any earnest religious soul of our time to set before the world. But until then, until these have been given, it may not be amiss to adhere very firmly still to the best and highest which we have got; and is not this much the same thing as to say that we should still strive and still pray, though it may be with feeble and faltering voice and step, to follow him in whom the Almighty Father was well pleased, and who himself the best has shown us the way to the Eternal Peace?

G. Vance Smith.

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ORIGIN OF HYMNS.

ALMOST any one of our hymn-books is well worth a diligent study. Said a friend to us just now, "Whenever a hymn is given out to be sung in the church, I always turn to find who wrote it. It has a new interest for me when I come to know who was the author." In the same way a hymn has a yet deeper interest for us, and may perhaps yield us a still greater good, when we push our inquiry still farther and learn not a little about the history and character of the writer, and about the particular circumstances or special experience which called it forth. For back of each such expression of joy or gratitude, faith or trust, penitence or submission, love or hope, there is the personality of the author himself, and we can rarely enter into the full meaning and spirit of what he has written except as we have, to some considerable extent at least, acquainted ourselves with the man, with what he was, what he did, what he suffered, enjoyed, and felt. This the hymn will reveal to us in part. But there is a back-ground of personal character and history where we can come to know still more than the hymn can tell us. It is then that the former throws fresh light upon the latter, the latter becomes a commentary upon the former.

This is conspicuously the case with the Psalms of David. These Psalms are full of power and beauty, and voice many of the deepest experiences of the universal heart of man. They have therefore sung themselves into the worship of Jews and Christians for centuries that are past, and would sing themselves into the worship of ages to come, though the record of David's life, as given us in the historical books of the Old Testament, were quite forgotten. Yet it is wonderful how much more significant and interesting these Psalms become to us, when we read them in connection with the story which is presented us of their author in the two books of Samuel, the First Book of Kings and the First of Chronicles. It is there that we learn the particulars of the simple pastoral life of his early days, the persecutions to which he was subjected at the court of Saul, his flight and exile, his wanderings,

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struggles and privations, his ascent to power and influence, his sins and sorrows, his penitence and peace. It was while he was passing through the eventful career which is there unfolded to us, that he composed his immortal songs, giving expression to his confidence or fear, praise or contrition, as the occasion or experience required. The one of these two parts of the Old Testament helps to interpret the other.

It has been thought that this "sweet Psalmist of Israel" wrote that loveliest of all hymns, "The Lord is my Shepherd," soon after he came to the court of Saul, when he had not yet entered upon the more troubled or stormy period of his life, and while yet he was fresh from the peaceful scenes around Bethlehem, where in green pastures and by gentle streams he had led and watched his father's flocks. Thus, doubtless, the Seventh Psalm, "O Lord, my God, in thee do I put my trust; save me from all them that persecute me, and deliver me," is to be referred to the time when David fled from before the face of his jealous monarch and called to mind the ingratitude and cruelty of his enemies. Says Dean Stanley, referring to the time when David captured and took up his abode in Keilah, the fortress of the Philistines, "To no other situation can we equally well ascribe what may be almost called the Fortress Hymn of the Thirty-first Psalm, — 'In thee, O Lord, do I put my trust. . . . For thou art my rock and my fortress; therefore, for thy name's sake, lead me and guide me.'" Several notable psalms are believed to have been composed and sung on the occasion when the sacred Ark, after its many wanderings, was brought in triumphal procession to its resting place on Mount Zion; as, for instance, the Fifteenth, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" and the Twenty-fourth, "The earth is the Lord's and the fullness thereof. . . . Lift up your head, O ye gates;" and the Sixty-eighth, "Let God arise, let his enemies be scattered." It was when the royal bard had so terribly fallen in consequence of his guilty passion for Bathsheba and his murderous plot against Uriah, that, in the depths of his sorrow and agony, he wrote that best of all penitential psalms, the Fifty-first, "Have mercy upon me, O God, according to thy loving kindness." Of course it cannot be said with absolute certainty that such psalms as we have alluded to and quoted from, invari-

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ably refer to the precise events or circumstances with which they may thus be connected, not even though there may be found captions to help us out in our effort to fix their origin. Yet in the case of a large number of these Davidic hymns, the correspondence between them and the recorded history which precedes them is reasonably satisfactory, and the study is one which invests the Psalter with an unwonted interest and is eminently rewarding.

Some of the grandest songs or anthems of the early Christian Church were the growths of long periods of theological controversy and conflict, during which some of the parties into which believers were divided were contending mightily against their opponents for what they held to be the true faith. From the first germs these glorious old hymns and chants were gradually developed into something of their present form, new doctrinal expressions or phrases being added from time to time to what had been previously sung, as the progress of events seemed to require that a given truth or idea should be more distinctly emphasized, until the dominant belief of the Christian world found its fit and full expression. This was especially the history of the growth and formation of the Te Deum. But however it was originally intended to be a theological song and was once used as a battle-hymn of the early church, it is now rather a hymn, a song of the heart. The ages that have since elapsed have given it a more spiritual interpretation. The same may be said of the Doxology, "Glory to be to the Father, and to the Son, and to the Holy Ghost." The earlier form of it was, "Glory to the Father, through the Son, in the Holy Ghost." But, as we are informed by Philostorgius, an ecclesiastical historian of the fifth century, Flavian of Antioch, who was a bitter enemy of the Arians, changed the first form of the ascription into that which is now in use and thus made it effective as a means of dogmatic warfare. Yet it has lost not a little of the dogmatic spirit with which it was charged by Flavian and his party, and to many Unitarians the strain is now as dear as to Trinitarians themselves. In the development of Trinitarian doctrine during those first centuries, many a genuine Unitarian hymn, expressive of the simple faith of the early church, was supplanted and lost, the more powerful party in its advancing

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strength doing all that it could to suppress and destroy every vestige of what it deemed heresy, whether it expressed itself in song or otherwise. Each party availed itself as much as possible of the aid which music could give it and found it a potent ally. Much indeed might be written upon the subject. In every age of the Christian church, dogmas have been long perpetuated and have exercised a mighty influence upon the world, by thus getting themselves incorporated in the hymns which Christians were to sing. Who can tell what a service good Dr. Watts has thus rendered to Calvinism?

Arius, the more successfully to popularize his cause, wrote hymns for millers, mariners, and others. Ambrose of Milan did the same for the orthodox party, and confessed that his hymns, some of which were of exceeding merit, served greatly to advance the interests he espoused, while also it is to be remarked that they contributed largely to enrich the service of worship. The "Vexilla Regis" of Venantius Fortunatus, beginning, as translated by Dr. Neale, —

"The royal banners forward go,"

has been called one of the "seven great hymns," and was written about the year 580, A.D., for the dedication of a church at Poitiers, just after the reception of some relics. Bede, the Venerable, was accustomed to beguile his literary labors in the Monastery at Yarrow, day and night, by singing divine songs to his saxon harp, and a famous one which he himself composed was written in honor of the Holy Innocents: —

"The hymn for conquering martyrs raise."

Bernard of Clugny says of his great hymn of three thousand lines, "De Contemptu Mundi," which is another of the "seven," and from which are taken the familiar and favorite lines, —

"Jerusalem the Golden,"

that he could not have written it had he not received a special gift of inspiration. The celebrated "Stabat Mater" came forth out of the sorrow-crushed heart of the Italian monk, Jacobus de Benedictis. One of the best translations of it has been given us by Major General John A. Dix, who performed the task while, as

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Minister at France, he was surrounded with all the glitter and gayety of Paris life, even as he gave a not less fitting English dress to the awful "Dies Irae" of Thomas of Celano, while he was at Fortress Monroe "during the gloomiest period of a great and distracting war," in the second year of the Rebellion. These two hymns also are included in the "seven." The three remaining ones are the "Mater Speciosa" of Jacobus de Benedictis, the "Veni Sancte Spiritus" of Robert II., and the Alleluiatic Sequence of Godescalcus.

Luther knew too well the power of song to allow the cause of the Reformation to lanquish to any degree from want of its aid. He wrote hymns himself, impressed into the same service all who could assist him, and made Germany ring with heart-stirring songs. One account says that his great battle-hymn, —

"A mighty Fortress is our God,"

was composed by him while he was on his way to the Diet of Worms. The hymn which is in some of our collections, —

"Flung to the heedless winds,"

is a part of a longer one, of a hundred lines, which Luther wrote when two young Christian monks were burned alive at Brussels.

Paul Gerhard, for opinion's sake, was obliged to seek refuge in a land of strangers. In his exile he arrived with his family, at night, at a little village inn, where his wife, overcome with anguish, broke down under the weight of her affliction. The comfort which the husband sought to administer to her he put also into verse, and a part of the hymn which he thus composed we have in the well-known lines, beginning, —

"Give to the winds thy fears."

At Lübben, after having been deprived of three of his five children, who had died in their infancy, he saw a fourth snatched away and his wife sinking into a decline. From the stricken soul now gushed forth a tide of sacred song, sweeter and more precious than any that had poured itself from him before. Among the hymns he wrote under these repeated blows of affliction was the one, —

"If God be on my side."

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Count Zinzendorf, the Moravian Apostle, wrote his —

"Jesus, day by day
Lead us on life's way,"

when he renounced political honors and cast his lot in with the fortunes of the Brethren at Herrnhut.

Protestant churches, accustomed to the English language, can hardly be said to have had a hymn-book, in the proper sense of the word, previous to the time of Dr. Watts. To him belongs the honor of first supplying the long-felt need. The origin of some of the many which he wrote is particularly interesting. The first he ever composed for church use, —

"Behold the glories of the Lamb,"

he penned at the age of eighteen, when on a certain Sunday he complained to his father that the old hymns which had been so long sung were sadly lacking in good taste, and received in reply from the parent, "Give us something better, young man." We are told that it was the view from his parlor window of the river Itchen, with the Isle of Wight in the distance, and the lovely prospect on the other side of the stream, that suggested Canaan and the Jordan to his mind, and prompted the dear old hymn, —

"There is a land of pure delight."

Among the five odes on "Death and Heaven" which he sent to a friend who had been deeply bereaved, is the funeral hymn, —

"Unveil thy bosom, faithful tomb."

There is another which had a very different origin. It appears that he had offered his hand and heart to the capricious, but accomplished, Miss Elizabeth Singer, afterwards Mrs. Rowe. She, however, rejected his suit, saying that she "loved the jewel, but could not admire the casket." The lines, with which the disappointed poet sought to ease his mind by writing, seem to have a certain flavor of "sour grapes," it must be confessed: —

"How vain are all things here below!
How false, and yet how fair!
Each pleasure hath its poison too,
And every sweet a snare."

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Most of the hymns by Dr. Doddridge, like those of many another poet-preacher, were written as an appropriate close to his sermons. Thus one of his discourses was upon "the rest which remaineth," and it was followed by —

"Lord of the Sabbath, hear our vows."

Doddridge, as well as Watts and others of the best hymnists, found peculiar delight in writing songs for children. One of the grandest productions which this sainted bard has bequeathed to us, —

"When on the verge of life I stand,"

was the fitting expression of his joyous thought and feeling as he awoke from a remarkable dream in which his soul had seemed to be borne away into the spiritual world, and then to be conducted by an angel guide to its final happy abode, where it was permitted to view the Saviour and hear his word of acceptance and welcome.

Charles Wesley's —

"Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,"

was written as the poet stood on Land's End, which juts far out into the Atlantic on the coast of Cornwall, and which, washed by the ocean on either side and with scarcely foot-room beneath on which to stand, is highly suggestive of the solemn and awful thoughts with which this hymn is inspired.

Wesley was accustomed to write hymns on every recurrence of his birthday. One of these is, —

"Christ, whose glory fills the skies."

Just a year after he and his brother John were "first brought into the enjoyment of Christian liberty," he wrote a hymn of eighteen verses, from which we have the lines beginning, —

"O for a thousand tongues to sing."

He composed various hymns for the laborers in the Newcastle Collieries, and it is thought that the imagery of the first verse of one of them, —

"See how great a flame aspires,"

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was suggested by the large fires which were there kept burning during the night.

The hymn, —

"Come, Desire of Nations, come,"

formed a part of a tract consisting of nineteen pieces, occasioned by the earthquake, March 8, 1750. When Wesley was forty years of age, he sang, —

"And have I measured half my days,
And half my journey run?"

Singularly enough, he died when he was eighty. He is said to have written more than seven thousand hymns. His songs gave a mighty impulse to the movement to which the two brothers devoted their lives. John composed but few himself, though he has given us some favorite ones from the German. He was more concerned with the general administration and advocacy of the Methodist system, and left to Charles the work of furnishing hymns for the churches which they planted.

John Newton, while preaching at Olney, prepared a hymn-book for use in his own congregation. This was the well-known "Olney Collection." It contains three hundred and forty-eight hymns, two hundred and eighty-six of which were written by Newton himself, and sixty-two by Cowper, who belonged to Newton's parish and was urged to aid in the work as a relief to his mental distress. In this little book are to be found nearly all of the cherished songs of this distinguished pair of friends. There is many a one by Newton in which we can trace some of his former experiences, when, as a slave-trader and as a prodigal far away from home, he had plunged into every depth of vice and sin and seemed beyond the hope of recovery. Perhaps it was as he recalled the storms he had often encountered at sea and the terrors which then sometimes affrighted him, while thus bent on his cruel errands, that he came to write, in his better estate, —

"I hear the tempest's awful sound,
I feel the vessel's quick rebound;
And fear might now my bosom fill,
But Jesus tells me, 'Peace, be still.'"

On one occasion Newton was about to leave his friends for London

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where he was to undergo a painful operation. He wrote them a "parting hymn," —

"As the sun's enlivening eye,"

from which we have the lines which are so well known to us, —

"For a season called to part."

One of Cowper's Olney hymns, which is very familiar to us and which has all his characteristic pathos, —

"Oh, for a closer walk with God,"

marks one of those strange and protracted periods of his life when he seemed to himself utterly bereft of light and peace. Out of that ever-returning gloom came others which are equally touching, as, for instance, —

"The billows swell, the winds are high,"

and —

"God of my life, to thee I call."

On one occasion when the dark cloud was again coming over him he thought it was God's will that he should drown himself in a particular part of the river Ouse, and engaged a driver of a post-chaise to take him thither. But the driver lost his way and told the poet that the search was in vain, whereupon the two were obliged to return. Cowper re-entered his house, and immediately wrote the immortal hymn, —

"God moves in a mysterious way."

This was the last hymn he wrote for his friend Newton's Collection. A Rev. Mr. Bull, of Newport, subsequently prevailed on the unhappy bard to translate from the French some of the spiritual songs of Madame Guyon, a large proportion of which she composed while she languished within the gloomy walls of the Bastile. Two of Cowper's translations are, —

"The fountain in its source,"

and,

"O thou by long experience tried,"

the latter being part of a piece entitled, "The soul that loves God finds him everywhere," and written, it is likely, when, at the

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age of thirty-four, she went from Paris, bent on evangelical work and not knowing what was to befall her, yet resolved to see God in all things. One account informs us that the last hymn ever written by Cowper was, —

"No voice divine the storm allayed,"

but we would fain believe another statement which tells us that the closing lines of his life began, —

"To Jesus, the crown of my hope,
My soul is in haste to be gone."

John Fawcett was a beloved minister at Wainsgate, but accepted an invitation to succeed the celebrated Dr. Gill in London. He had got his household furniture packed into wagons and was about to start with his family, when his people came out and gathered around him and gave such proof of their affection and sorrow, that he was obliged to stay with them. This was the hymn he was moved to write on the occasion: —

"Blest be the tie that binds
Our hearts in grateful love."

Rev. Dr. John Ryland was the author of the child's hymn, —

"Lord, teach a little child to pray,"

having composed it for the little daughter of Rev. Andrew Fuller during her severe illness. It was written at the request of the father, and was often read to the sick one, previous to her departure in the seventh year of her age.

Heber's popular missionary hymn, —

"From Greenland's icy mountains,"

was written while he was at Hodnet, to be sung by his own people in connection with a sermon which he preached to them on their obligations to the heathen world. His own subsequent life showed that his song was indeed from the very heart.

Montgomery drifts away from the Moravian communion, and in his restless, roving life, sings mournfully, —

"O, where shall rest be found?"

At length he wishes to return to the Brethren, who extend to the

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unhappy wanderer a loving welcome. Again he sings penitently, but more peacefully, —

"People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found:
Now to you my spirit turns —
Turns a fugitive unblest;
Brethren, where your altar burns,
O receive me into rest."

The death of his excellent brother Ignatius prompted the hymn, —

"Father, thy will, not mine, be done;
So prayed on earth thy suffering Son."

Another, —

"Go to the grave in all thy glorious prime,"

was occasioned by the death of the eloquent, learned, and pious Secretary of the British and Foreign Bible Society, Rev. John Owen; and, —

"Servant of God, well done,"

by the decease of the venerable and beloved Christian minister, and follower of Wesley, Rev. Thomas Taylor.

It was amidst his failing strength that Montgomery wrote, —

"Forever with the Lord."

At the close of his life he said to a friend, "All my hymns embody some portions of the history of the joys or sorrows, the hopes and the fears, of this poor heart."

Thomas Moore's fine hymn, —

"When marshalled on the nightly plain,"

contains a record of his progress from skepticism to faith.

Mrs. Hemans' solemn hymn, —

"Lowly and solemn be,"

is a part of a dirge of nine stanzas, given at the close of a poem in blank verse, entitled, "The Funeral Day of Sir Walter Scott."

Henry Francis Lyte wrote his beautiful and universally admired song, —

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"Abide with me, fast falls the even-tide,"

immediately after he preached his last sermon to his people and just before he journeyed for his health to the continent, where, at Nice, he laid down his life.

John Henry Newman, while on a voyage in the Mediterranean in 1833, was overtaken by a severe fit of sickness, and at the same time was passing through a deep religious experience and was watching with intense interest the new movement which was then going on among the churches at home. Thence came to us his lovely hymn, —

"Lead, kindly Light, amid the encircling gloom."

Rev. Dr. W. Croswell wrote, —

"Lord, lead the way the Saviour went,"

for an annual meeting of the Howard Benevolent Society, of Boston.

Mrs. Phœbe H. Brown, who died some years since at the West, was found fault with by one of her neighbors because she was fond of retiring to some shady retreat for meditation and study. Her answer took the form of verse: —

"I love to steal a while away."

"Stand up for Jesus!" was the dying counsel of Rev. Dudley A. Tyng to his brethren in the ministry. Rev. George Duffield caught the spirit of the injunction and voiced it again in a hymn which was sung after a sermon which he preached on the Sunday following the lamented clergyman's death, —

"Stand up! Stand up for Jesus."

A very fine communion hymn which has found its way into some of the collections is, —

"A holy air is breathing round,
A savor from above."

It was written many years ago by Rev. A. A. Livermore, President of the Meadville Theological School, after having attended an administration of the Lord's Supper, at which Dr. James Walker, who officiated, very impressively dwelt

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upon the commemoration of the rite as a spirit, a presence, a fragrance.

And Thomas H. Gill, whose wonderfully original, ardent and pious effusions, instinct with the most earnest faith and love, and marked by a peculiar lyrical power and unusual richness of expression and rapturousness of feeling, are, we are glad to see, collected and published in a volume, entitled, "The Golden Chain of Praise," — says that all these hymns which he has composed have grown out of and illustrate his whole onward Christian experience, from the time when he wrote the first of them, which is, we may add, the opening one in Hedge and Huntington's collection: —

"How, Lord, shall vows of ours be sweet?"

We have adduced these numerous instances the better to show how varied are the experiences, circumstances and occasions, which have given rise to the hymns we are accustomed to sing, and how much of personal history lies back of what we so often listlessly or mechanically read or repeat in the service of the sanctuary. Every book of sacred song, compiled from many authors, has a strange and most affecting story to unfold to us of souls that have sinned and suffered; that have passed through the deep vales of repentance and self-abasement, or been oppressed with the burdens of bereavement and misfortune; that have struggled with doubts and fears, with foes within and foes without,— but that yet have won at last the victory and entered into the peace eternal; souls that have walked with God, delighted to commune with him in nature, to worship him in the temple, to serve him in the great work of life and to aspire to his moral perfection; souls that have abounded in faith, hope and charity. Their voices reach us from ocean wastes and distant lands, from royal thrones and gloomy dungeons, from the silent retreats and the broad theatres of action. How many a flinty or flowery path which men have trod, how many a scene of exile and wandering or of bounty and festive cheer, how many a bed of sickness and pain, yet of trust and joy, has breathed forth for us divinest melody! In how many a noble paraphrase or beautiful versification of the Psalms, we still think and feel, sorrow or rejoice with the great Hebrew poet! With how many cherished hymnists, studious of the sacred

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Word, do we enter into living communion and sympathy, as they open to us anew the Scriptures and interpret for us afresh its teachings, as when Sarah Flower Adams from the story of Jacob's Ladder sings her "Nearer, my God, to Thee;" John Pierpont his "O Thou to whom in ancient time," from the conversation of Jesus with the woman of Samaria; Josiah Conder his "Day by day the manna fell," from the account of the miraculous supply to the Israelites on the desert; and Charlotte Elliott her "My God and Father, while I stray," from the Saviour's words, "Thy will be done!" The Book of Books, from beginning to end, in all its instructions, incidents, narratives, histories, types and emblems, has prompted and inspired countless hymns, from which a Bible in verse might well be compiled as a fit accompaniment and commentary of the divine original. In the souls of all genuine bards there has been, to be sure, a deeper inspiration than any passing event or outward condition could supply, and the thought and sentiments which they express overleap all narrow limitations of time and space. Yet their productions, however glorious the truth or sweet the song, have a profounder interest and a richer ministry for us, as we study them in connection with their early formation and learn how and wherefore they came to be.

A. P. PUTNAM.

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NUMBER.

NUMBER is not, like space and time, matter and spirit, an integral part of the Universe, nor is it a necessary attribute of either of these. Space and time are without parts or limits, and are, in themselves, so diverse that they would not suggest even the idea of duality. Thus also amorphous matter suggests no number. Number is an impress of thought, it is a pure creation of Spirit; and its constant suggestion in the forms and periods of nature, is a clear demonstration that nature is the work of an Intellect which controls both space and time in thought. The human intellect early learns number from the text-book of outward nature; and delights in tracing, further than nature goes, the laws of number.

From the great usefulness of this earliest abstract science, and from the fascination of its pursuit, arithmetic has, in modern schools, been allowed to usurp the place of geometry; and the pupil has been taught to reason upon abstract numbers before he has learned to conceive clearly imaginary forms. From the same fascinating power, number has sometimes, in the minds of great men, like Pythagoras, been allowed to occupy a disproportionate share of attention; as though number included all proportion and beauty: Even the Hebrews, with all their clearer light of truth, appear to attach a mysterious power to number.

There is a power in number. When our human thought attempts the survey of space and time, and would subdue these realms to obedience under our intellect, we find ourselves compelled, before we can attain any precision in our forms, to introduce number. The reason can deal, to some extent, with continuous quantity, moving under continuous law, and not in the proportion of numbers. But the imagination cannot take a step with any clearness, much less can the hand build with any satisfaction, without referring quantities to a unit of quantity, to which the ratio shall be that of two numbers to each other. And of course our finite intellects handle with most ease the smaller numbers; so that these become to us the most important; and there is not a number under ten which has not some strong associations

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with it in the human mind, which give it a kind of sanctity. These mystic charms cluster especially around the odd numbers three, five, seven, and nine; which seem to have an individuality; the first-named three being primes, while four is but two twos; and six, two threes; and these charms were felt in the earliest ages of human history.

But nature also loves these numbers; and they are illustrated, even to the untaught mind, by many phenomena; organic beings possess a unity, which is absolute; the sexes, of both plants and animals, give us duality; the powers within, and those above, suggest the threefold division; the points of the compass, the limbs of mammals, give us the number four; the fingers of the hand, five, and so on. And the increasing knowledge of the physical world, in our nineteenth century, brings us increasing proof that God, who planned heaven and earth, was acquainted with numbers; made all things in number, weight, and measure; and adopted the smaller numbers, either out of preference for them, or in condescension to the minds of his children, whom he has placed here for their preparatory education.

Chemistry is a science of this century, and it teaches us that, from the beginning, the numbers two and three have been domi nant powers in the Universe. Simple unites with simple to form a couple, a compound. This couple rarely takes a third element to form a triplet. The couplets and triplets unite again in compound couplets, and thus the innumerable variety of substances is built up under the simplest possible combinations of number. Follow these substances through all their various modes of motion and action; in their weights, in their attractions, their gaseous condition, their volume, their specific heat, their color at a high temperature; and they are found still to be bound together by simple laws of arithmetical proportion.

Consider also the law of extreme and mean ratio, as exhibited in the leaves of plants. In itself the law transcends the power of number, and had the plants fulfilled it with absolute accuracy, it might have been, even yet, hidden from the mathematician's eye. But the plants give it to us only by approximations; approximations which demonstrate that the exact law was known to the Builder of the plant, and is by him revealed to the mathemati-

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cian; but which give to the unlearned the simpler conception of the first four prime numbers; in the beautiful varieties of leaves opposite, and leaves ternate, five pointed and seven pointed stars.

The laws of musical harmony are especially to be noted. When the waves of the air are perceived only as continuous musical tones, and the individual vibrations are not at all recognized, why should the ratio of four to five give us pleasure, and that of eight to eleven give us none? What process of education in our ancestry, what association of ideas, renders the effect of the one combination harmonious, of the other discordant? Any attempt to explain it will but strengthen the conclusion, that to the Builder of the ear the laws of number were known, and that the ear was constructed with reference to them.

The harmonies of light and heat are not sufficiently well understood to make the argument here so apparent. Yet there is, doubtless, in these departments also, an adaptation of the human sense to the perception of effects arising from simple numerical proportions in the frequency of vibrations. In the matter of geometric form, while the value of proportion has been felt by all artists, and all architects, the value of numbers in the proportions has not been universally conceded, nor its place assigned. Yet I have by experiments, upon unprejudiced persons of good taste, strengthened greatly my inclination to accept Hay's law, — that angles, real or potential, are the essential elements of geometric beauty; and are beautiful in proportion to the numerical simplicity of their ratio to the right angle.

With these manifest indications that the divine thought, the ideals of the creation, include number as an essential element, we may well understand the enthusiasm of early thinkers over the properties of the smaller numbers. The sacredness of the number three has been made especially prominent in Christendom. The four elements of the ancients, and Erigena's fourfold division of nature, show the power of the points of the compass to impress their number on the human mind. The five digits of the hand, and the prevalence of fivefold divisions in the floral kingdom, give us the five-pointed star with its symbolism; point up, for manhood and virtue; point down, for beastliness and sin. The lily tribe gives us the six-pointed star; and six, a perfect number, in which

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the sum of the factors equals the product, is fitting as a symbol of the descent of the divine into the human trinity, the indwelling of God in man; the Perfect perfecting his child. The seven notes of the diatonic scale, the seven distinct colors, and other natural examples, fall in with the seven days of the week, the quartering of the moon's period. Jew and Gentile alike have hallowed the number seven, and no other number occurs so frequently with sacred associations in Jewish and Christian literature. Higher primes than seven do not enter much into our human thought, nor appear to be embodied distinctly in any part of creation known to us. The weeks in the year are four times thirteen; that is, there are about thirteen moons in the year; the only example I remember of a prime number above seven prominently suggested by nature. The nine muses, the ten numerals, the twelve months, and twelve apostles are numbers not prime.

Music, painting, the coloring of nature and art; architecture, sculpture, drawing, the beauty of proportion and form; how large a portion of our earthly pleasure and spiritual culture depends on these; and these draw their charm in some mysterious way from the numbers two, three, five, seven. The number of prime numbers is unlimited; and since the first four give us, in the harmony of tones and colors, and in the proportions of form, such varied sources of high pleasure, such potent modes of spiritual expression, we may reverently hope, that in the immortal life, the same Beneficent Power which makes two, three, five, and seven, thus minister to our joys below, will open to us more of the infinite treasures which lie hidden in the boundless fields beyond.

THOMAS HILL.

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DR. BARTOL'S DISCOURSES.*

DURING a visit to our army in the time of the rebellion, as we were returning one afternoon to a fortified post we encountered the net-work of obstacles which had been skillfully arranged around it to check a hostile approach. Telegraph wires were stretched along the bushes so as to trip the invader, and other similar contrivances had been ingeniously devised, so that although it was growing late and we were somewhat in haste, we found after stumbling a few times, that the speediest course was to go very cautiously, taking heed of every stake and wire and ditch that came in our way. We have experienced something of the same sensation, as with very little time before us we undertook to go hurriedly through this volume in order to prepare a notice of it for the previous number of this Review. After having been tripped up or made to lose our way a dozen times in as many pages by the subtleties of fancy and obscurities of style and intricacies of argument, we found that the only way was to dismiss our feeling of haste and give ourselves up patiently to the perusal; to put ourselves into sympathy with the author's mood, and without thinking chiefly of the end of the argument to get from each sentence its own meaning and suggestion.

Fortunately the book rewards such patient reading, and there are some who will at once become fascinated by these very peculiarities, but we fear that in this hurrying age some may be led to lay down the volume before they have realized the treasures of thought and sentiment it contains.

This individuality of style, which thus at the outset challenges our attention, is so marked a characteristic of the author that we cannot forbear considering it in any review of his writings. There are some writers who use language so simple that we hardly give heed to the words, which are only the clear, transparent medium of the thought or information they convey. There are others, and Dr. Bartol is one of them, with whom the form of expression

* The Rising Faith. By C. A. Bartol. Boston: Roberts Brothers.

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is as important a feature as the gestures and tones of an impassioned orator are to his spoken words. We have no reason to set either class of writers as a model over against the other. There is no absolute standard of style, but language is so flexible that it can adapt itself to the humor and genius of every one who uses it. We should grow weary of a uniformity of style even if it were as pure as that of Addison. And how we should be surfeited if all our books were modelled on Macaulay. We like to have our Fra Angelicos set in a frame which would not be suited to a Rubens or a Rosa Bonheur. And so in that certain quaintness which characterizes Dr. Bartol's writing we recognize a charm which fits well the richness of his fancy; and if sometimes we are compelled to stop and wrest the meaning from the half-riddles which the pithy sentences contain, there is a kind of added enjoyment in the morsels of thought we thus receive — just as children, when we give them nuts, relish most the bits of sweet kernel they have to pick out from the half-cracked shell by dint of tooth and pin.

Having thus made the amplest allowance for the author's liberty in the use of language, we shall not be misunderstood in the earnest expression of regret at some faults of style in Dr. Bartol for which we find no warrant. When he repeatedly and needlessly transgresses the rules of composition — turning subject and predicate end for end, introducing Latin constructions and German constructions and constructions of his own — he not only mars his book, but he does to literature a serious harm. The language of a people is one of the most precious portions of its inheritance, and every one who publishes a book has an obligation to respect it. The excellence of a writer, so far from giving him impunity in this regard, only increases his responsibility, because he inspires admiring imitators who are very apt to fancy they resemble him in genius when they are only copying his eccentricities.

We have always been the more troubled by this fault of style in Dr. Bartol, because to one not acquainted with his character and life, it might convey the impression of affectation, and this is so opposite to his nature that, in turning now from this outside criticism to consider more fully the intrinsic qualities of the volume before us, we note first of all a rare simplicity and sincerity.

"Sincerity" is the title of one of the chapters, and there is no

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one of them in which he more evidently writes out of the fulness of his heart. He begins by saying that if the notion of the Devil is to be kept to designate anything, "he is simply insincerity. He is a lawyer making the worse appear the better reason, a swindler in trade, quack doctor, a minister saying one thing in his study and another in his desk." In analysing the quality he has especial eye to the dangers to which he and his own profession are particularly exposed: —

"Many men who could never commit theft or adultery have unconscientious minds. . . . From the muddle of amiability to all opinions called liberality, with its monstrous cant, *no matter what a man thinks if he lives right*, will never come the sincerity like honey squeezed from the comb with no atom of wax to mar the sweetness or stain the hue."

He demands sincerity no matter how unpleasant the truth may be: —

"Who can make the truth pleasant to a knave? Certain substances soft as oil to the sound skin, cauterise disease. Truth is a flame that burns the proud flesh. For the fine work in the crucible or at the forge there must be heat. How can a reformer be other than hot to an oppressor, rumseller, woman wronger, man that steals a railroad, or that wants to steal a church? Christ's predicated baptism was *fire* as well as *air*."

He demands sincerity, too, no matter what it costs — and whatever sentiment may stand in its way: —

"The clergyman is not sincere who holds forth authority he does not feel. One says all his instincts revolt from everlasting punishment, but Christ taught it and he must. I say to him. 'You do not believe and cannot honestly teach what your inmost sense recoils from. What is faith but interior persuasion and assent?'"

Yet he equally sees the possibility of making sincerity a hobby and giving the credit of it to what is only its counterfeit: —

"Blurting out the spite, which is disturbance within and around, some piece of male or female humanity may *call* being sincere. The general jail-delivery of every crude notion of a foul imagination, like 'Vulcan's Stithy,' is not sincerity more than some people's atmosphere is the odor of sanctity. Stout assertion of a borrowed opinion is not sincerity more than paste is gem. We have in Boston a class of persons over-cultivated with excess of book, conversation, and society, pouring out affected convictions with loquacity as loud as the run from puncheons of adul-

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terated wines. Their minds are palimpsests where one writing obscures another, or like the canvass of which Sir Joshua Reynolds said, 'There are seventeen pictures underneath this, some better and some worse.'"

. . . "Sincerity is more than veracity, or the exact squaring of our statement with the fact. It is such presence of reality and truth in the mind, that whatever we do or say is a piece of nature, utterance of spirit and token of God."

He evidently tries to keep himself to the high standard which he thus displays. No personal theory or prejudice or fear of inconsistency prevents him from saying on every point what seems at the moment to be true. This gives to his arguments an added force. We find ourselves very often in serious disagreement with him, especially on questions in theology. But we never fail to listen to his words as to the genuine utterances of a profound and earnest thinker, and so we are led to review with care the grounds of our own convictions and try to come at the reconciling truth behind which can perhaps make such differences accord. Moreover his frequent rejection of commonly accepted beliefs does not make him rank among the destructive writers of our time. On the contrary he shows a glad confidence in the realities of spiritual things, and a reverent, loving acceptance of religious truths which is only the more helpful because of the plain-spoken sincerity with which he denies what he cannot honestly believe. Of this we shall presently offer illustrations, but we wish first to say that this consciousness of a prevalent habit of insincerity in the world does not make him cynical or unjust. His hopeful confidence in human nature never deserts him, even though no eye was ever more keen to mark defects and no pen ever more like a sharp sword to assail the wrong. He unmasks without mercy the tricks in business, and flames with fiery indignation against the enormous prevalence of corruption, yet he says, "But though deceived a thousand times, we must confide! Credit in business is a necessity, and can be destroyed by no whirlwinds of disaster or number of cheats." . . . "The multitude of the faithful makes us not ashamed of our race. How many a picture of fidelity, rising to the sublime, is not alone the glory of earth, but our best proof and prediction of immortality!"

Perhaps the greatest power of Dr. Bartol as a writer lies in the aptness of illustration with which the argument is sometimes en-

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forced. We say *sometimes;* because occasionally the bearing of the illustration is not obvious, and not infrequently the point is actually weakened by an unnecessary profusion of analogies and metaphors which cannot be logically urged as supports to the argument, and which serve to distract the thought.

The illustrations are taken from all departments of knowledge and experience. Nothing is to him common or unclean. As the true man of science enters with as much eagerness into the study of a worm or leaf as of the stars, recognizing all alike as parts of the same great universe, so our author, with hardly any consciousness of a contrast, brings in, side by side, illustrations drawn from the highest realms of intellectual discovery, and those from the homeliest details of common life.

And, by the way, we have admired nothing in his writings more than the qualities of heart which are discoverable in his use of these pictures of simple life. The brilliancy of his intellect never overmasters the tenderness and genuineness of his affections. And though he sometimes in his speculations soars so high that it is hard to follow him, he never goes beyond the reach of human sympathy, and is brought down from his most transcendental flights by some homely suggestion of love or duty, or some manifestation of kindly affection, — as we have seen a skillful sportsman, by a well-imitated cry, call down a bird from a height where it seemed but a speck in the sky.

Thus, in the midst of his chapter on "Ideas" some train of association suggests to him an incident of a policeman sent to arrest a man who had stolen some meat from a stall, and who finding the man giving it to his hungry children, and these devouring it raw, went and reported it to the butcher, and he sent him instantly back with a basket of meat and money to buy fuel to cook it. Dr. Bartol tells the incident and adds, "In the mist that came over my eyes I read no more in the newspaper that day!"

This freshness and tenderness of sympathy with human life and experience is an important element in the work and writing of our author. It keeps him from following the bent of his intellectual tastes which would keep him in the region of speculation, and compels him to give some of his best strength to the consideration of the practical questions which affect the welfare of man and of

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society. Accordingly there are few preachers who are more sure to treat from the pulpit every topic, political, social, or industrial, that happens at the moment to be agitating the public mind; and he brings to the discussion such a wealth of fancy and argument and illustration that his words have much influence, and, as they are usually reported in the daily prints, the influence goes far beyond the limits of his own congregation.

The present volume contains several chapters that illustrate his method of treating these practical subjects. We quote as a specimen an extract from the chapter on "Sex," in which he deals thus vigorously with some of the notions of our day: —

"What way out of domestic trouble? Is it to strike at the family? But that is the block or brick out of which the fabric is built. . . . Wedlock is the foundation, church and state the second and third stories of the building. . . . The plea of *no more love* is confession of crime. Love is duty, not inability or fate. With it we can get along with any mortal, nor could we live with angels discarding its bonds. The illusion is not choice of the wrong person, but the supposition of magic in any person to hold another without conscience by fealty of the fading flesh. But infinite selfishness revolts at discovering that the universe is not made to minister by some eternal decree to its delight, and a match made in heaven for its acme and crown. 'I think she will make me happy!' If that be your design in the relation, be sure very long she will not! If we abolish marriage for its disappointments or even its corruptions, why not annul society, government, the church for the same reason?" . . .

"The attempt to destroy marriage is, in the guise of freedom, a doctrine of individualism, reduced to absurdity, gone mad, and run into the ground."

In the chapter on "Teaching" he says: —

"Give your children a cheerful religion. Teach them God is love; but not that they are perfect, or began as accomplished saints. . . . I know a little boy who rules the house with a rod of iron. Father, mother, grandmother, as well as cook and waiters, are his tools. Queen Victoria or the new Emperor William, dreaming to exercise such tyranny, would not be endured for a moment in parliament or camp. The monarch of all he surveys is who but this fellow that has what he wants? He takes what he wishes, and breaks what he can lay his hands on. He is told to his face how beautiful he is; and when he refuses to greet a visitor, and shuns and turns away with scorn, his father says, 'I am treated just the same; half the time he won't have anything to do with me.' This is the idol of the family, bowed down to and worshipped, — a

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little God, O false devotees, that has your heart and honor more than the Great One. How long before he will be a true child! How far is his youth before him! What trouble by such unwise indulgences is laid up in store for him; and how the needful discipline, now withheld, will come sharper in many a curb from his fellow creatures, and in providential pain."

But it is as a thinker and seer in the region of high spiritual and intellectual thought that Dr. Bartol chiefly commands our attention, and our grateful recognition. The rapt ecstasy of his vision never divorces itself from his intellectual sincerity, and, however we may at times fail to accord with him, we feel ourselves lifted up, and put into communication with thought and feelings by which our natures are quickened and our minds enlarged.

We have no space to quote at any length passages which illustrate this, and indeed separate quotations would be hardly a fair method of showing what can only be appreciated by a careful perusal of many of the chapters in this and his previous volumes.

We desire however before we close to illustrate what we have already indicated in regard to the positive and affirmative tendency of his thought. His intense and earnest championship of freedom — and his intolerance of cant and insincerity in religion have sometimes arrayed him so stoutly against the frequent tyranny of sects and creeds that some have interpreted his position as one of antagonism to the common principles of Christian belief. We had marked for quotation many passages to show how profound and reverent and real is his religious faith — and his words are of the more value because of his utter aversion to a pretence of believing what one does not clearly and distinctly believe. Our space will permit us only to quote one or two passages.

In the chapter on "Personality" he writes: —

"Who are these scientists that insist we have no right to a persuasion which we cannot deduce from what they observe? If I have a sentiment which old scriptures, mystic sentences, and noble characters feel, I shall not before any of their investigations ground arms, but carry them my own way. I should tell Tyndall of 'the light that never was on land or sea,' and Humboldt, when he talks of being an insect crawling on the earth, that he reminds me of the grovelling verse in the hymn —

'What worthless worms are we!'

"The superstition of the student matches that of the priest. Under-

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standing will never rule out intuition, nor self-sacrifice defer to calculation."

Elsewhere he writes: —

"Repose in the Power that made us and attracts us to its centre like the sun 'is the conclusion of the whole matter.' A young babe was brought and put into my arms. It lay very quietly there; but, as I observed, it turned its *eyes* to rest on its mother with infinite content. In those restful eyes, in which the mother too found her rest, I saw an image of the whole relation, human and divine. We turn our eyes to our Father; he turns his to us; and in the meeting, parental and filial, the universe has its poise: and this living rest in the one inspires a temper none can despise, a grace whose charm it is vain to resist."

"That able English logician, John Stuart Mill, just deceased, amid the chorus of his disciples' praise, professed himself not an idealist, but utilitarian, judging all things, not from instinct or intuition, or any understood religion, — the word being odious to him, — but by the the consequences. . . . But by his doctrine of expediency was he blessed? There is no picture more pathetic than his haunting, on the French borders, at Avignon, the tomb of the woman he wedded and worshipped, inconsolable, unable to lift his eyes to any heaven she had gone to, or to own any Infinite Spirit from whom she had come, nothing but a cinder of humanity left. I would rather be the humblest believer in an all-wise derivation and a celestial destiny than, with such a desolated soul, the writer of the 'Political Economy' and 'System of Logic' in this absence of faith." . . .

"Christianity creates not, but typifies and illustrates the ideal, old as the creation in the soul; and as Christian in these last days has in some quarters come to be a sign of narrowness, a term of reproach, it may be worth while to remember, whatever triumphs of new revelation the future may have in store, — rich and abundant may they be! — no religion has yet succeeded like it in embodying the principle of loving self-renunciation in the common mind. Grant the idolatry and superstition in some of its manifestations; but let me be a superstitious idolater, if there is but this alternative, instead of an atheist, materialist, unbeliever, or Sadducee, even of the nineteenth century, with no advantage, that I can perceive, over one in the first."

CHARLES LOWE.

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HOW TO KINDLE THE FIRE.

A SERMON ABOUT THE CHILDREN. BY A. D. MAYO.

"Behold, how great a matter a little fire kindleth!" JAMES iii. 5.

I SHALL try to tell you this morning, how I first learned to kindle a fire. Then, how from that experience, I learned to kindle in the home, the church, the state, that fire of true, sweet and holy living which shall light and warm our human life with a glow that makes our heaven begin long before we leave this, God's beautiful earth. And I ask you to hear me in behalf of the little children whom Jesus Christ took in his arms and blessed, saying, "Of such is the kingdom of heaven."

When I was a boy I lived in the country and my father kept a store. My little chamber was right over the store. One Sunday evening, when I was ten years old, my father said, "To-morrow morning, my son, you must get up at six o'clock and build the great fire in the store; that's your business, now, every morning."

"But, father, I never built a fire in my life."

"Very well, boy, you must learn now. Good-night!"

As the clock struck six I crept down the dark stair-case, and on a cold Feburary morning made my first essay at kindling a fire.

A huge box, filled with logs, shavings, bark, and little sticks stood beside the deep fire-place with its sheet-iron cap and massive andirons. With a small boy's contempt of small things, I left the little sticks and landed a great birch log, shaggy with white bark, on the andirons, stuffed in an armfull of shavings, struck my match, and — lo! a blaze that kindled up the whole interior of the grim old store to a magical brilliancy, making the calicoes on the shelves cloth of gold, and the row of tin kettles that hung away off in the corner, vessels of silver. Exulting in my success, I went to my work in the back store, and returned, in ten minutes, to behold — one black, unsightly birch log, with its bark singed off, smouldering into darkness.

Childhood is not easily daunted. I lighted two or three smaller split and round sticks, placed them by the side of the king log and again fired off my shavings. Once more the old scythe, away in

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the hard-ware corner, shot forth like a golden sword, and the brass buttons upon the shelves danced in the ruddy flame, like maiden's eyes. Once more, I rejoiced and returned to my mornings gymnastics of the store broom. Once more, I somewhat timorously crept back and saw a tiny flame hovering over the split sticks, ere it leaped away into a second darkness.

Just then, my father came in. "Well, my son, have you made us a good fire this cold morning?" A curly-pated, sooty, half crying youngster, in silence hanging down his head, was the only response. "Why, my little boy, what's this!" "Oh, father, I *can't* make a fire!" — "Why nothing is easier. Bring me those *little sticks.*" Then he pushed back the great log to the chimney, disposed the split logs at equal distances towards the front, and over them laid, crosswise, a dozen little splinters, increasing in size till the pile was crowned with a handsome slab; then touched off the shavings beneath, and said, "Now to breakfast!" When we returned the old store glowed again with the warmth and radiance of a roaring fire.

"Now, my son," — said father, "look at this, *and always remember to put the little sticks at the bottom when you want to kindle a fire.*"

That old winter morning's blaze shot a great light along my pathway of life. As I grew up, it became to me, like the burning bush, in the Bible, a sanctuary from which the Almighty God himself revealed a mighty truth. And the revelation was this: that when the fire of God's love flashes down from heaven to regenerate the sons of men, *it always kindles* first *the little children;* then ingites the youth, then assaults the great and stubborn logs of sodden worldliness and sin. And no man, yea, no angel from heaven can illuminate this cold, dark planet with divine life who does not begin with these *little sticks;* these little children, whom the people that offer us genteel board call "incumbrances," against whose coming so many fathers and mothers remonstrate in their souls; but on whose right disposition and development all human civilization depends; yea, to the eye of Jesus, these little splinters of humanity are seen to be the adamantine pillars of the kindgom of heaven.

When you build your new house, or begin your wedded life,

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remember the little sticks; for the children are the soul of the family, and whoever forgets them has made the first grand mistake in the home. There are houses which are reared in marble and bronze and crystal to please the whim of a proud father or an ambitious mother or daughter. But how vain the effort to adjust the home to the selfish pride of one adult member of the family. For a time a big flash and roar of fashionable gaiety glares upon the crowd, — then a pile of black, burnt out embers lying listless and cold and disgusted on the hearth.

A Christian family can be built up only when the children are the centre of all its arrangements. The home is lighted and warmed only when the "little sticks" are first of all kindled with divine human love which shall leap up and seize on that above them; as the tender flame springs from story to story in the piled up wood, till all is a palace of fire.

Before you determine your style of living or the plan of your new house, ask each other, — "What is best for our children; where ought we to live for them; how can they be educated and moulded best into Christian youth; what company at my table, in my parlors, at my church, in my public affairs, is safe for them?" When the candle of God is first lighted in your home by the coming of your first child; that quenchless flame which must grow in your hearts through eternity; ask yourself: "What kind of home is best for this little one? If anybody is to be thrust into a corner shall it be the baby, or ourselves? If either is to be exposed to harmful influence, shall it be this sensitive creature, on whom every sight and sound and odor tells, or ourselves?"

Can I congratulate that family which, in the pursuit of society, pleasure, power, has placed its little ones in a hot-bed of temptation? When I behold these portentous phenomena of youthful precocity in disorder and sin, at which we jest as "Young America," I weep and pray God to come in and teach us the meaning of home.

Oh, my brother, my sister, in whose heart God has lighted one of these little kindlings of humanity — henceforth live for that soul. If that child is wrecked, have you succeeded, though at the top of the earth? If those little spires unite in a flame that wraps you all in a glow of divine love, can there be a failure?

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What earthly power can harm a family that burns together like an altar kindled before God? Poverty concentrates that flame; wealth expands its waves of light and warmth; position lifts it like a radiant lighthouse flashing welcome to wandering souls; calumny, neglect, all the nameless ills of social life cannot touch its heart of divine love.

And what if this little candle of the Lord be gently taken from the mother's trembling fingers and steadily borne by angel hands out into the dark valley where she never dared to look before? Is not that "valley of the shadow of death" henceforth the gleaming road to the heaven of heavens? For behold, what a light illuminates the world beyond when our best beloved has been carried through its gloom on to God; by death answering every deep question of life; from a little blazing twig shining cheerily on our home-hearth, becoming a gathering sublimity of light revealing the wonders of eternal life.

Fifteen years after I first learned to kindle a fire, I went to an old sea-side town to begin my Christian ministry. Out of the abundant materials in that old church, under the elms, I selected a dozen solid old Christians, thoroughly delightful in character, brim full of friendliness and good culture, and thought to build my church up by satisfying them. I beat my brains into nervous dyspepsia to write sermons fully up to their appreciation. They were my bosom friends in days that tried my soul; and may God grant me always as faithful support as I had from them. They said I was doing my full duty; but somehow, I became discouraged. After the first flash of the new light in the pulpit, there came in, as the fishermen would say, a cold, damp "sea turn;" and everybody felt that we were sadly in need of "a revival of religion."

Just then, my father shut the old store in the country and came to spend his last days with me. There had been a little Sunday-school living at a "poor dying rate" every Sabbath morning, in the corner of the old church, in which I had little interest. Now and then, I had condescended to alight from my ballooning among the clouds of transcendental theology and look in upon this miscellany of seaside children. Outside the offspring of a few "old families," it was a collection of fishermen's boys and girls, some-

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what uncombed and not inspiring to an ambitious young parson. But my old father took a strange interest in them. He gathered a dozen of the wildest boys into a pew around him, every Sunday morning, and tried, month after month, to do them good. I thought it an amiable weakness in him to work so patiently on this pile of little crooked sticks. But by and by the spectacle of the dear old man toiling there so meekly touched my heart. I saw his boys were always hanging about him in his store; that other children followed them, till, in truth, he had a more enthusiastic parish than I. He was far too reverent of the ministry to hint that I was on the wrong track, and did not volunteer to teach the wearied and saddened young preacher how to kindle the fire in the church. But one day, it all came to me clear as day-light. *He was the true minister of that church, for he was all the time piling up the "little sticks," to kindle the fire.*

When I went away to the great West there was one man wiser for that eight years' ministry, and that was the minister, who had learned that the only way to build the church of Christ is to lay its foundations strong in the *hearts of the children.*

That church which would build up the kingdom of Christ on earth, must begin by taking into its charge those whom Jesus folded in his arms and blessed, saying, "Of such is the kingdom of heaven." How vain for any set of people to expect the true church can be established by the toil of the most eloquent preacher alone. He may fire up his bundle of spiritual fagots on Sunday and for his half-hour singe, warm, enlighten, inspire his enthusiastic hearers. And God forbid I should disparage the permanent effect of what he does. But some of his auditors are so much better Christians than he that he can do them little good, though he may be exalted by looking in their faces as he tries to talk worthily of the better life. Others may be now as good as they can be made in this world, at all events, cannot be changed by any form of sound or splendid words. Most of them are so driven by the world that the most faithful minister can but seldom meet them, and in his loftiest preaching is like the keeper of a turnpike gate, shouting himself hoarse after a party of rough riders that are tearing across the country.

This world is not ruled by words or abstract ideas, but by

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ideas incarnate in men and institutions; and the child is the corner-stone of every man and every institution on earth. No religion can permanently convert a people while it is only a spoken word, a theory, a vision in the prophet's soul. It must descend among men and embody itself in a church, which can keep step with their common life, and bind them together by common worship of God and common service to man. And a church can only be made by the religious education of the children, their education together in a common faith and hope in God and Christ and a common service to man. The Catholic Church owes its prodigious power to the training of its children. The Protestant Evangelical Church is a mighty force through the persistence with which it trains its children in its own religious faith. And every church of Christ will grow or decay as it works faithfully or neglects to work at this corner-stone.

Last December the Congress of the United States assembled and began its session by a final act of political amnesty. The last rebel is now forgiven, and the great gates of the Republic stand open, that the most wayward of its children may enter in and be at peace. The journals say, now the question of the reconstruction of the Republic has passed out of politics, and what shall come next?

I leave the statesmen to tell us what will come next in politics; but I can tell you, here, that the reconstruction of American society has only passed out from the narrow walls of the Capitol, like the little mist that curled up from the open coffer of Alladin, to grow and expand till it shall become an awful cloud brooding over the land from sea to sea. For now the whole American people is set free, and whether our civilization shall be reconstructed in the image of a Christian liberty and order, or explode into a cloud of materialistic and Godless license, closed by the sword, depends on our wisdom in handling the generation now coming into childhood and youth. The sovereign question for the remainder of our lives, in America, is the fit education of American children into a citizenship based on the Golden Rule of light and love, proclaimed by Jesus Christ.

Did you never see, out in the country, what the farmers call "a burned piece;" a forest set on fire till it had burned out and

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the ground was covered with blackened logs, charred stumps and piles of ashes, with puffs of smoke and angry gushes of flame now and then belching forth? Then all hands turn to and "pick up," — that is, pile the burned logs in heaps, tear out the black stumps, and make a fence of the live timber that is left. Then the farmer comes, ploughs and harrows the ragged ground and casts in the seed. Look again, and where was the blackeness of desolation is now a field of waving grain or tall grass (and oh, how sweet the wild strawberries used to grow, amid the grass, right out of those ash-heaps). Yet a few more years, and you behold a lawn a cottage, new gardens, beds of flowers and groups of children playing at sunset amid the tender light of the dying day.

The reconstruction of American society is now the only social and practical American question on which any first-rate man or woman is occupied to day. And it means the education of two or three millions of American children, descended from every nation and tribe on earth, into a love of God, of man, of everything that in these modern times we mean by a Christian civilization. If these little ones learn to read and to think, learn that God is their Father and all men are their brethren, there will be for this Republic lasting union and more than imperial power. If they are reared in a secular contempt for all that is highest in life, educated only to chase the material prizes of this new age, stimulated to that awful greediness for material enjoyment which so rages in our new land, then will come strife and jealousy, and we may as well be drilling our school-boys for future wars. Oh, who can be indifferent to this sovereign duty of rearing that fabric of the nation's little sticks which shall make the world's Republic the funeral pile of liberty, or fashion it into a majestic temple, built up in sight of the whole earth, gleaming afar in the light of the rising sun of God's new day of liberty and light and love.

So is "the child the father of the man," creator of the home, foundation of the church, soul of the state. Best of all, does he represent the divine, irrepressible power whereby God moves on this world. One day I heard, in a great public hall, a thousand children singing together that noblest of children's anthems, "Oh, praise the Lord." As the sweet, shrill tones soared upward, blended and flowed on together like a mighty torrent, I closed

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my eyes, and in vision on came that army which never yet was conquered, the mighty host of the children that strides over the graves of countless generations, pouring out of God's infinite love across the earth into the better land. Before the rush of those myriads of little feet what human thing can stand! Before the lightning of those newly-kindled eyes what sham can survive! In those multitudious fingers we, and all we do, are moulded like wax. For a moment only can we direct the march of that surging host, and then it pours along. What duty in our human life compares with the marshalling and directing this army of the Lord! Oh, gather up the whole strength of thy manhood, thy womanhood, into one act of divine wisdom and love for thy little child; then leave this world to him and go to thy great reward.

MORNING HOURS WITH THE BIBLE.

II.

THE GOD OF THE PROPHETS.

We hear the God of the Old Testament spoken of as a hard, exacting, and revengeful God, but his vengeance is mercy compared with the vengeance of the New Testament as interpreted by ancient Calvinism.

In all God's denunciations of the Jews, as recorded in the prophets, we see the fatherly heart, throbbing with tenderness for his misguided children; before they have finished their terrible picture of retribution, the love of God leaps up in anticipation to assure his people of pardon. There is no such idea as an implacable judge to be found in the prophets,—in those great souls, who with their fiery spirits so magnificently conceived of the majesty of God's displeasure and the exquisite tenderness of his pardon.

What is there in all classic literature, describing the divine anger of the Gods, to compare with these bursts of passion

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towards the corrupt and unfaithful Jews? Not personal anger or the fierce temper of earthly parents, but the passion of indignation against wrong, of grieved and injured love; the passion of Jesus against the Pharisees, — Jesus, a genuine son of the prophets, who ends his terrible denunciation with the cry, "O Jerusalem, how often would I have gathered you as a hen gathers her brood under her wings, and ye would not!"

The ancient gods did not suffer in their conflicts with men. They suffered in their struggles with their own sensual passions, but we rarely read of their suffering pain because of human suffering. They are hard and inexorable in their judgments as fate. If Calvin had drawn his philosophy from the classic mythology, instead of the old Jewish Scriptures, we might not wonder at his conclusions. His mind was in fact colored by pagan learning and morals; all thinking men of his age drew their first nourishment from the classics, and hence have crept into the Christian world those nice subtleties of ancient speculation which have well-nigh destroyed the spontaneity of the Jewish records, and sapped the sweet juices of the divine gospel of Jesus. But to return to the God of the prophets, — he suffers. This is the finite comprehension of him; the conception at the same time of an exalted mind. How do we know that it is not true? Suffering for our own wrong-doing, suffering the pain of remorse, is one thing, — that is human. Suffering for other's grief or sin is divine, is Godlike. In the prophet's picture, God's suffering is followed instantaneously by joy and love. He sees the end in his mighty vision, the return of the backslider, in anticipation, and welcomes him to his bosom.

Sometimes God is pictured as the lover, crying out against the faithlessness of his beloved. The bareness of detail may offend the squeamish taste, but there is no voluptuousness, no sensuality, in the images presented; they are terribly plain and effective in describing the pollution of a race, and when God's heart breaks almost, with longing for the return of his beloved, how unspeakably beautiful and affecting it is! and when he is portrayed as the Father, who in the midst of his chastisements exclaims, "Before they call I will answer, and while they are yet speaking I will hear," we bow down in joyful awe before the God of Abraham, Isaac, and Jacob.

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Were they only his beloved of all the nations of antiquity, says the admirer of Greece and Rome? By no means. God had his different ways of revealing his power according to the natures he dealt with. Or rather he did not so much reveal himself as let men feel after him and find him. Some found one part of him, and some another. The Jews found him in his purely moral and emotional essence; and their natures were so intense, so narrow in their scope, so single in their aims, that they were able to fix their attention on his undivided being, so that they never would have run into polytheism except for the interference of their neighbors. The Greeks saw the Infinite beauty, but not earnestly and purely, and so their sensuous natures deified it in all the various forces of nature, and brought it directly before the gaze of men; but although they gained in breadth as a people, and knew philosophy and art, they had not delicate moral perceptions, and cannot be an inspiration to the consciences of men like the Jewish race. Undoubtedly God drew the Greeks to him through beauty; and there were, we know, many pious souls who felt him at every altar to the unknown God, whom, as Paul said, they ignorantly worshipped. But the masses of men were given over to materialism. So also were the Jews. The difference was, that the Greeks knew no cloud to their long summer's day, but the Jews had a conscience, and it made men of them through tears, and we reap the benefit of those tears.

THE HEBREW RACE. — ZECHARIAH.

"We will go with you, for we have heard that God is with you." Here is one of those prophecies which occur so often, when the speaker seems to image forth higher things than he comprehended himself. He is anticipating the time when God shall be known, and he says, "In those days shall the men of all languages take hold of the skirts of him that is a Jew," saying what we have quoted above. How graphically it portrays the drawing of the whole world to that divine man who was born a Jew.

Has the world ever given the Jews credit enough for having produced Jesus Christ? The world says, "They rejected him, and still reject him." This does not alter the fact that he was born

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of their blood, breathed their air, spoke their language, revered their customs, and loved them with a surpassing love.

M. Renan, in spite of his very superficial estimate of Jesus, has given us in softly colored outlines a very lovely picture of his home and its surroundings. It is a pity that some sympathetic writer, artist and student in one, should not present us a series of portraits of the Jewish stock; not merely of the Old Testament, but down to the time of Christ. Racine perhaps has done for the Jews more than any poet heretofore. In the midst of the formal and hypocritical Pharisees, there were many noble natures, of high exaltation, of delicate purity. Jesus said to one of them, "Thou art not far from the kingdom of God," and when he looked at another "he loved him." We forget how many different types of character there are in every nation. We cannot conceive of a class of men more unlike than the apostles and the Pharisees. The former were, however, only one group out of many industrious, sincere, modest souls, who were doing their duty in Galilee. Those upright men of piety and learning, who were waiting for the consolation of Israel, were another class, filling offices in the state, and holding such men as Paul at their feet, like Gamaliel. The money-making class of Jews, is the one that is chiefly associated with modern civilization. A race oppressed from the dawn of Christianity, whose wits were sharpened to provide for the wants of life, have naturally developed a petty craft and cunning necessary to out-wit their contemptible adversaries. But this very craft, when tempered by success and education, has produced great bankers, enlightened and generous men, and statesman and philosophers. Besides these, who take conspicuous places before the world, we know not how many noble Jewish families there are, doing God's work all over the world in their own way, until we penetrate into the depths of European literature and society.

The church thinks of Christ too much as a superhuman being, produced on the soil of the Jews, in spite of them, whereas he was the genuine son of such men as Abraham, Moses, Joseph, David, Isaiah. The faithfulness, the wisdom, the sweetness the devotion, the exaltation of all these men, and more, were united in him, with a measure of spirit poured upon him which we can never es-

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timate. Considering the magnificence of the Jewish expectations, their present condition is sad to contemplate, not merely because their earthly temple is forsaken, but because they have not accepted their Master. We like to dream that the time will come on earth when they will acknowledge him, and gather around his feet to build up the waste places, and be a powerful and united nation, redeeming and purifying the East. Would not India be more willing to hear the gospel from their lips?

MARRIAGE. — MALACHI.

What sound morals and philosophy we find in these wonderful old records! How applicable to the question of marriage, agitated at the present day, do we find the third chapter of this book! "The Lord had no more regard to their offering, nor received it with good will from their hand." Wherefore? "Because Jehovah has been a witness between thee and the wife of thy youth, against whom thou hast dealt unfaithfully, although she was thy companion and covenanted wife." Thy companion! How tender and exalted is the word applied to woman in her relations with man! Not his slave, not his mistress, not his plaything, not his idol, not his goddess, but his companion! and this word comes from the old Hebrew Scriptures which are charged with narrow, low, and degrading ideas of the sex by those men and women who are trying to destroy the sanctity of marriage.

Jesus said, "Moses, for the hardness of your heart suffered you to put away your wives." But we find the old prophets still ringing out the true key-note far above the code of morals which prevailed in their day, and speaking as if with the voice of God himself.

Jesus says again, "A man shall leave father and mother and cleave to his wife, and they twain shall be one flesh." We see in the cases of separation and divorce what a life-long dissatisfaction and unrest often dwell with the parties concerned. We are referring of course to those instances where there has been no absolute wrong on the part of either person, but simply a want of congeniality of tastes and pursuits. Supposing all of us as human beings were to quit our friends and our homes because we found

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uncongenial elements there? What a shifting of social relations there would be. All the foundations of domestic life would be destroyed. Is it not one of the first lessons we are to learn in this world to bear and forbear? Shall the husband and wife expect to be exempt from these limitations to happiness? The tie of brothers and sisters, though strong in youth, cools off more or less as they go their various ways in life; family jars, injustice, selfishness often alienate them from each other; and yet in misfortune, affliction, the hour of death, their hearts are touched, and the old love comes back. Shall the husband and wife who are separated, if they have ever loved, be more insensible? Do we not continually suffer from the feeling of disappointment in our relatives? They do what we would not have them do. They fall short of our ideal of them; yet we love them still. Will not the husband and wife grow stronger by the sacrifices they make? It may be said that the sacrifice is often all on one side. If so, the one who sacrifices is certainly the gainer in the highest sense, and the other, if he or she do not appreciate the generosity early, will remember it late, and, dying, bless the giver. The children of such a union, though not the most fortunate, may esteem themselves blessed in the possession of one parent so noble, and will throw a veil of tender regret over the memory of the other. They have learned in their youth the sublime lesson of the power, the delicacy, and unselfishness of true love, and will go forth to illustrate it in their future lives.

M. P. L.

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EDITOR'S NOTE-BOOK.

INDUSTRIAL TRAINING.

We publish elsewhere a letter from an able woman in Germany who has taken a prominent part in educational movements in that country, giving some account of efforts that are being made there in the direction of industrial education. It is one among many communications we have been able to collect while endeavoring to investigate the question of industrial training in schools, and we propose to follow it up from time to time with other testimony and information such as may help to call attention to the subject and to give the means of forming an intelligent opinion in regard to it.

For our own part, every new means of observation only serves to strengthen our conviction that, at least in cities and in large towns, the introduction of a system of industrial training for boys and girls is imperatively called for; that it is feasible, and that it might be carried on without seriously interfering with the other purposes of the school.

Do our people realize, in the earnestness of their self-congratulations upon the excellence of our public schools, how far these still come short of giving that completeness of education which consists in fitness for the practical work of life? We should like to take one who seeks information on the point through our Boston schools, which, perhaps not without reason, claim to rank among the best of such institutions in the land, and we would have him examine each boy and girl as to his or her capacity to earn an honest livelihood if thrown upon the world; and, unless our own information is altogether exaggerated, one would be appalled to find how large a proportion are utterly without any knd of training such as would fit them for useful industry, and without any industrial habits — how few of the girls, for instance, know how to sew, and how few of the boys can handle a tool or do any kind of manual labor. Moreover we have found, contrary to what might have been supposed, that this lack is not so manifest among the

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children of well-to-do families, as among the children of the poor. This is in part because in families of the latter class the mothers are often ignorant and shiftless and do not know how to sew themselves, and partly because these parents are made to believe that the "schooling" for their children is going to be of such immense value to them that they are willing to delve themselves and spare the girls, that they may give all their time to their books. The consequence is that these girls graduate with honor amid all the excitments of the splendid school exhibition, dressed, at the cost of their mother's toil, so as to appear as well as the best, and then — what becomes of them? They have no habits of industry and they have insensibly come to think labor degrading. They cannot handle the needle — even to mend their own clothes. Now and then, one may secure a position as teacher, or find some other avocation where their book-knowledge will avail. But a fearful proportion of them are — must we not say it? — worse off than though the good city of Boston had never built its costly structures and called them in to instruct them, and they had been left, instead, to find the ways of an honest livelihood by going out to service or by such other means as necessity and opportunity might suggest. One who has taken much pains to inquire has assured us that a considerable proportion of the women who are now in brothels and walking the streets at night were once in our public schools, and have come to this ruin from just the cause we have described.

Then consider the case of boys. How many of the boys in our city schools have any habits of helpfulness, or any of that handiness, which in almost any avocation is more useful than half they get from books. How many of them could hammer a nail without either bending the nail or bruising the board or pounding their fingers? The consequence is that we have over and over again heard our merchants and our mechanics say that if they need a lad to learn either business or a trade, they would consider it a reason to hesitate if he has been through the High School, and would rather take one who has had no such unfitting for practical usefulness, — that is to say who has not allowed so many important years go by without developing certain capacities which if not exercised young can never afterwards be trained so well.

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In reading lately the life of Timothy Pickering, it was good to come upon the account of him, after his many years' service in the Cabinet and the Senate Chamber and his vigorous use of the pen and brain, coming to his home in Salem and winning the first prize at a ploughing match, himself holding the plough! It is noticeable also how many of our leading statesmen and writers and merchants have come up through such a training in their childhood that they can split rails or run a flat-boat like Lincoln — or make shoes like Henry Wilson. Do we reflect enough how much of their excellence and usefulness as men may come from the self-reliance, the thrift, the industrious habits, the complete development of nature which this kind of training helped to ensure. And do we consider enough how the sons of such men, reaping the benefit of their fathers' success and of the prosperity they have won, in such facilities as their fathers never knew, may on the other hand be losers in such respects as none of these advantages can ever outweigh?

In the country the sturdy habits of the families still supply usually the training for which we plead, and when we go back to places where they have not yet introduced the patented school furniture and the model buildings, and where, after the old-fashioned way, the school only keeps six months in the year, because in summer the boys are wanted in the field and the girls in the kitchen and dairy, we often think that the proportion of the young generation there that will twenty years hence be filling the highest stations in the land and doing the best service in all the departments of life will compare well with that of their contemporaries in schools that got the medal at the World's Exhibition in Vienna.

Let us not be understood as depreciating the noble efforts in other directions to improve the methods of education. We only wish to call attention most earnestly to what we believe to be a fact, that one most important branch of training is being neglected and that the lack is an occasion for most emphatic remonstrance.

We repeat, no education is complete that does not prepare the youth for the work of life. It involves the training of the eye and hand and body as well as of the mind. "Educated labor" is a phrase which expresses the great want of our time — not book education, without habits of labor, but that blending of labor with

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intelligence which is the basis of true manly and womanly life in a civilization like our own.

It is usually objected that the proposal to introduce industrial training into our schools is very well in theory, but wholly impracticable. We have some facts which are interesting in view of this objection. A few years ago a lady in Boston, Mrs. Dr. Batchelder, feeling very earnestly on the subject, and meeting this objection when she urged public attention to it, resolved to test the matter by an experiment. She gathered a sewing school of girls then attending the public schools, mostly taken from the lowest families. She had them three afternoons each week, obtaining permission from the school committee to take them one afternoon besides the Wednesday and Saturday when they were free. They were utterly ignorant of the use of the needle. She began by having them mend their own clothes, and taught them to exercise a thrifty ingenuity in making the most of their material — as well as how to form the stiches. Then, having learned plain sewing, she led them on, teaching them how to cut and fit garments — and then to make such articles as cultivated their taste and refinement. When they saw in the shop windows anything that attracted them they were taught to believe that what others could make they could too if they tried. The stimulating effect of this was very noticeable, and the experiment more than confirmed what had been assumed in regard to the general beneficent influence of this kind of training in the way of culture. But at present we are alluding to it only as testing the practicability of carrying on this along with the usual branches of school instruction, and therefore we will only add that at the end of six months she was ready to invite any who were interested in the subject to come and see the school. Most of the pupils wore dresses which they had made for themselves; many could show tasteful specimens of handiwork; and as an important feature of the experiment it was satisfactorily proved by examination of the records in the public schools from which these girls were taken that their progress in the studies there had been helped rather than retarded by this added exercise. It is interesting, as illustrating the importance of giving this instruction during these very years when they are at school, to state that Mrs.

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Batchelder, at the very same time that she was teaching the class referred to, had another of adults. With far more expenditure of nervous energy than was required for the girls, she found with this class comparatively small success. Their aptitude for such things had been spoiled by careless habits, — their fingers were clumsy and their mind and taste were dull. It only served to emphasize the importance of attending to this branch of training during the season when the nature is being moulded.

Since this time, the teaching of sewing has been introduced into some of the schools in Boston. In the Winthrop School, which has more than one thousand girls, the experiment has been tried with most gratifying results. We shall at another time refer to this and some other similiar experiments. For we consider the subject one of such great importance that we shall probably return to it again in the hope of doing something to awaken public attention to the considerations which, if we are not greatly misled, will prove generally convincing if only fairly weighed, and thus to bring about a much needed improvement in our methods of education.

The letter to which we have referred is addressed to one of the foremost and earliest advocates of some principles of education which are now becoming generally accepted. It does not quite cover the particular ground we have tried to present, but it is so far pertinent that we are glad to insert it: —

ROTHE HAUS, CARLSRUHE, BADEN, January 11.

Dear Miss Peabody:

It is with great satisfaction that I find you so much interested in all we do for the improvement of our race, and gladly I will communicate to you what progress we have made of late in the art of teaching in industrial schools for women.

I remember so well the beautiful lecture you gave some years ago in Washington, the subject of which was the necessity of developing the sense of the beautiful in that class of our society, from which spring up our artisans.

But then, who educates these artisans, who has the care of their young years, from whom do they receive their first impressions? From their mothers of course; and what has been done for these mothers to befit them for their task of inspiring the young minds with the noble aspirations of becoming first-rate in their craft? Nothing, as far as we know. For while of late so much has been done to set up fine places with

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models and designs for young men, who aspire to some artistical eminence, for women nothing has sprung up to show that they also have their part to perform in the great household of creation.

This deficiency in our state regulation, this entire absence of all heed of women's mission as educators of the generations to come, has induced the Grand Duchess of Baden, daughter of Emperor William, a lady of great good will towards the people, to set up a normal school for female teachers, intended to be the instructresses of hand work in the public schools all over the country, and to spread a degree of taste and culture among the female population, which will make them fitter for bringing up their boys. This school has answered very well from the beginning; and more and more numerous are the applications made for admission, while the establishment will as yet allow but a limited number of pupils. It is the wish of the Grand Duchess that every village school within her dominion should have a teacher for handwork prepared in the normal school of Carlsruhe. In case a girl cannot afford the expenses, the community is to pay for her training; and since experience has proved the beneficent effect of such teaching and influence on the inhabitants as well as on the pupils, the authorities are more and more willing to afford it at public expense. The Grand Duchess herself superintends this school, of which she is quite proud, and with good reason. The pupils have to remain five months, which is a short time indeed, considering what is to be learned; yet well employed, it answers its end notwithstanding.

The instruction which they receive is carefully adapted to the purpose. They learn to write commercial letters, and to make use of technical terms, not quite in their line, but necessary in any sort of business. They learn calculation as far as regards book-keeping and writing bills and keeping accounts; they have to draw patterns, ornaments, and flowers; they learn to iron and starch, and are taught the chemistry of the kitchen and of washing and cleaning, and then last, but certainly not least, comes *the systematical teaching of hand-work* in all its branches.

This teaching of hand-work in a systematical way is quite a new thing, and makes the Alpha and Omega of the whole training.

You are aware that the system of Froebel implies the practice of the hand and of the eye, as the necessary means to that development of art, which raised the Greeks to that unequalled eminence, before which all our modern culture has to bend and often enough to blush.

Well, then, this teaching of hand-work has the same end in view: the development of the sense of the beautiful, which forms the basis of everything that is good. Hand-work, combined with drawing, leads to taste, refinement and culture, and these qualities carried into the midst of families, out of which our artisans grow up, it must ultimately tend to a new era of art in its various branches.

Froebel had the same idea and embodied it in the Kindergarten; still,

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the link being missing, the school years destroyed what had begun to take germ in the young mind. The drawing system of Froebel moreover was only adapted for those first years of life, when the hand is still powerless to follow the dictates of the will. He has taken the dice form, as the easiest one for little fingers. Excellent as this method is for the beginning, it wants the link for progress on another field, that gives the round form, and this link has been found by Prof. Schroedter of the Academy of Art in Carlsruhe, who has practiced it on his own children, and then on the little Princesses and Princes with great success. It begins at the age of five years, when the children leave the Kindergarten, and goes on for two or three years to come, teaching ornamental drawing combined with coloring, which has the most telling effect on the taste of the children. Schroedter will shortly publish his method in a series of progressive drawings, and then it will be attainable by the whole world, while now it is only accessible to the pupils of his wife, a clever artist, who is quite competent to be the helpmate of her illustrious spouse; and as a proof of this let me mention to you, that she is the drawing teacher of the Grand Duchess, who takes every week twice a lesson from her, in painting an Album the drawings of which are her own composition and illustrate some passing event of her family life. Each picture she accompanies with a short description of the subject, composed by her and the Grand Duke combined.

But to return to the hand-work, which forms, as it were, the Alpha and Omega of the teaching in the normal school established by the Grand Duchess, it is indeed most interesting to see how much has been done in that line, without the world at large being aware of the new system, and its immense importance to culture as well as to usefulness.

It was in the year 1862 that Rosalie Schallenfeld, a teacher in Berlin, placed before the director of the board of education a plan to secure unity in the instruction of this most important branch of knowledge to the female population. She published her dissertation on the subject in form of a pamphlet, and Director Bosmann headed it with an introductory word, a proof that he gave his sanction to her idea. The second edition of the Pamphlet appeared in the year 1868, of which a copy lies before me. It begins with the complaint, that our public schools have no competent teachers in this department, the prevailing idea being that whosoever can do the work can teach the work, — a rule that is gainsaid in any other branch of knowledge. Class teaching in hand-work exists nowhere. Every pupil works what the mother fancies her to do, and the teacher is worn out by the variety of objects to superintend. Nothing is taught thoroughly, not one thing is being carried out to some point of perfection, nowhere you see an aim to reach, the striving for perfection. After blaming what is, she extolled the new plan to be pursued, and proposed to establish a normal school for teachers of hand-work, which were to be employed by our public schools. Hand-work then

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should be a branch of our national education, taught systematically, and made a *compulsory* part of the general instruction out of reach of any mother's influence. By making *hand-work class instruction*, it would become *an art*, and lead to an improvement in taste and understanding that would tell on the future of the pupil.

Miss Schallenfeld's method immediately attracted notice in Switzerland. This practical people seized at once upon it. Mr. T. Keltegar in Aargau wrote an article on the subject and introduced the system in the schools of his Canton. Mr. Lardieder in Chur did the same. In Germany, Edward Dürr in Gotha commented upon it.

Meanwhile she, who had invented it, died, and her normal school, just in its prime, had an end. Yet ideas are immortal, and thus Rosalie Schallenfeld will live forever among us.

If we consider how much time elapsed before the system of Froebel took root amongst us, we cannot wonder at the slow growth of this new idea. A hinderance, we must say, until now was the want of teachers; for those formed in Switzerland were not inclined to leave their country. The normal school erected by the Grand Duchess of Baden has existed but three years as yet, and those trained in it are expected to serve the demands of their own country. It would be a personal favor on the part of the Princess if she allowed one of the teachers formed in Carlsruhe to go abroad.

The great industrial school at Keutlingen of course adopted at once the system of Rosalie Schallenfeld, the last proof of its efficiency; but of this school remains much to be said, as it is, of its kind, something to fill the human heart with that sort of joy which we call bliss.

Keutlingen is a beautiful old hanseatic town of the medieval age, an hour's distance from Stuttgart by rail. The population of this place at all times was very thrifty in hand-work, and the trade carried on with small articles in crotchet, knitting and netting amounts to some millions a year.

Gustave Werner, a very benevolent man, full of Christian principle, established there an industrial school, that is to provide for the sick, the lame and the blind. It contains 1754 individuals, of whom 872 are actual workers, 428 children, and 266 such persons that can do but little and for this little are kept, which gives them the satisfaction of not being a burden on society. After the war of 1870, Mr. Werner went to Hapsburg to fetch 50 orphans, whom he educated to become useful members of society. To do this he has no surplus means, but has to make the work lucrative. Every new invention is at his command. Extensive iron works, pen-mills, in short all that industry demands you find. Whoever comes to him for work, *is employed.* Whatsoever any one is fit to do he will there find opportunity to do it; he will there find its sphere for it. *To give is to receive*, is Mr. Werner's motto; *love me, love my people*, is the rule he follows up. You imagine yourself

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to be amongst a community of early Christians, when entering his establishment, which in reality is one of the greatest mercantile agglomerates existing, only that its owner does not individually hold any property. The surplus of his earnings is spent on the children and the decrepit. Contentment and good homes are the prevailing features and though at times covetousness and ambition induce a talented young man to try London, or Paris, it is said that after an absence of two or three years, he will return to Keutlingen and beg to be re-admitted in this community which he considers his home.

Mr. Werner began his work without capital, and at times has been pinched for money; yet he always found friends to help him on, and while his flock was increasing his means grew also, so that he has bought three villages and overlooks quite a little world of his own creation. Girls and boys being admitted in his establishment, he has for the former an industrial school on admirable principles, *where hand-work combined with industrial drawing* is taught after the system of Rosalie Schallenfeld. To erect a normal school for teachers is not his line. The Industrial Girl school at Keutlingen receives pupils at the age of fourteen. They learn — 1. to spin and to weave; 2. drawing patterns and designs; 3. book-keeping for trade; 4. knowledge of warehouse articles; 5. ironing and clear starching for trade; 6. hand-work in all its branches, as sewing, *drawing*, mending; 7. dress making, drawing patterns by calculation; 8. sewing on machines, insertions of shirts, etc.; 9, learning to do all the Keutlingen ware-articles for trade. The instruction in drawing and coloring leads to the invention of designs and new patterns. Book-keeping comprises the knowledge of the laws of exchange and mercantile correspondence.

Pupils can, after a time, earn money by their work.

Drawing lessons are obligatory to all pupils.

AMELY BÖLTE.

EDUCATION OF THE COLORED PEOPLE AT THE SOUTH.

The annual meeting of the New England Freedman's Aid Society, held in Boston March 20, was an occasion of much interest, if only to remind the community of what has been done through charitable efforts in the single direction aimed at by the society, namely, that of educating the freed people of the South. It appeared from the reports of the Treasurer that, during the eleven years of its existence, this society has expended three hundred and fifty thousand dollars! It has worked in a quiet, unostentatious way, and the vast labor of superintending and carrying on its operations has been almost entirely the unpaid service of a few earnest workers whose heart was in the cause. At the meeting referred to the question

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was to be considered whether the work of the society should be discontinued, and the discussion and reports brought out much valuable information in regard to the condition of education at the South among the colored population.

Viewed according to the standard of our hopes and expectations the aspect is rather disappointing. In some places, where the aid of Northern societies has been withdrawn, the schools have wholly disappeared. In others they are sadly deteriorated. But the Report of the Secretary of the Teachers' Committee justly said, "We have no right to expect that eleven years should do for a people just redeemed from the most abject slavery what it has taken two hundred and eighty years to do for the descendants of the Winslows and the Brewsters, and fifty years for their intelligent children of the West who carried the school-book and the model school-house with them in their emigration."

One reason of the unsatisfactory character of the schools at the South when Northern aid is withdrawn is that the Southern teachers are not trained to efficient methods of instruction.

Again, the financial and political embarassment of many of the Southern States has been a great hindrance to the cause of education. The latest report of the Bureau of Education states that in South Carolina "not one dollar of the state school appropriation of three hundred thousand dollars, for the fiscal year ended October 31, 1872, has yet been disbursed from the State treasury, and this in the face of the fact that one million forty-four thousand dollars were collected on account of taxes for the said fiscal year." This has in part been remedied since that report was issued, but there is still a lack of confidence which hinders the efficiency of the public school system, and prevents the most competent persons from engaging as teachers.

The general conclusion presented by the report of the Freedmen's Aid Society is that "the old systems of education at the South are broken down. The people have also willingly accepted the idea of a general school system and recognized it by legislation — but the disturbed state of the finances, the old prejudices against the colored people, and the want of proper material in school-houses, training schools and teachers all combine to make the present results in education very small."

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But there are some encouraging signs: —

1. In the first place it is stated that some of the best educated ladies of the South, especially in Georgia, now compelled to do something for a means of support, are seeking positions in the schools, and though at present they lack the experience and the training which makes an efficient and competent teacher, yet with the establishment of normal schools this can be remedied, and if once the profession of teaching can be made popular one great step has been gained.

2. As regards the colored people, the ballot is giving them political power, and they are generally earnest for education, however crude their views are in regard to the true nature and methods of it. It is true that now they have very few of their own color competent to teach, except those trained in the normal schools of the northern societies, but a great step is gained if they feel the importance of education, and it is well perhaps that they should be thrown upon their own resources in maintaining and developing their educational system.

OF THINGS ABROAD.

THE RUSSO-GREEK CHURCH.

The marriage of the English Prince with the only daughter of the Czar of Russia has a religious as well as political interest. We know nothing of the individual religious sentiments of either of the royal pair; but by outward profession the husband is member of the English, and the wife of the Eastern Church. The occasion of the marriage, which was celebrated in both the Greek and the Anglican form, afforded an opportunity for pleasant intercourse between Dean Stanley and the Russian ecclesiastics, to the mutual satisfaction of both parties, and it was one more incident among the liberalizing events of the time.

Dean Stanley did not learn there for the first time the points of sympathy between the Greek Church and his own. He has a fine portrait of the Patriarch of Constantinople hanging in one of the rooms of the Deanery, and likes to point to him as his valued friend. He made good use of this portrait last year in one of the debates in the Convocation in the Jerusalem Chamber, when they

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were discussing the Athanasian creed. Dean Stanley had ventured to say that there was no one in the room who really believed all that this creed contained. Instantly an indignant outcry was made from all his opponents, protesting against this slanderous misrepresentation and declaring that they did believe it. "Then," said the Dean, "you have been guilty of either gross ignorance or gross hypocrisy." He pointed to the portrait of this Greek Patriarch, who had then recently been in England and had received distinguished honors from the Bishops and high functionaries of the church. Said he, "You vied with each other in the demonstrations you publicly made to him as an ecclesiastical functionary in his costly robes, and your whole conduct implied a recognition of him as a Christian brother. Now the creed of his (the Greek) church is directly opposed in some important points to this Athanasian creed. If you really believe that 'whoso fails to accept this without doubt he shall perish everlastingly,' how do you explain your course on that occasion?"

So far as can be judged by the individual members of the Russian Church whom one meets in travelling, there is at least as much religious interest in that as there is in the Roman Church, and a far greater degree of tolerance and liberality. You find them ready to attend worship in other churches in places where there is no church of their own, and they have great freedom in their discussions of religious opinions.

It is noticeable that just now in France, where there appears to be a desire from political reasons on the part of the liberals to bring about a sympathy with Russia, use is made of this liberality of the Russian Church and its traditional opposition to the principles of Papal authority.

We rejoice in every such indication of mutual sympathy and acquaintance between the different branches of the Christian Church.

As an offset to this representation, however, we notice a communication in "The New York Nation," of April 2, which charges upon the Russian Government acts of injustice and oppression towards Protestants in Constantinople and the provinces of Southern Russia. American clergymen have been refused

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passports on account of their profession. The translation of the Bible in the modern Armenian and Ararat dialects, prepared for the American Bible Society, by Rev. Elias Riggs, D.D., LL.D., was prohibited by the imperial government as not being "in all points conformed to the received text." We do not know how much may be said in explanation of the acts referred to, which are alleged in "The Nation's" correspondence as specimens of "Religious Bigotry in Russia."

But it happened that the very day we read the above statement in the "Nation," we saw elsewhere the report of what forms a curious comment on it as showing how "circumstances alter cases," and how the same acts which appear reprehensible in others are sometimes thoughtlessly committed by ourselves.

The case referred to is related in the "The Churchman," which usually contains a valuable summary of ecclesiastical intelligence. One Mr. Hatherly, an Englishman, became several years ago member of the Greek Communion, and after a while he established a congregation of the Eastern Church in the town of Wolverhampton where he resided. In January, 1871, he went to Constantinople and was ordained Deacon and subsequently Priest. But before the ceremony the Patriarch received a letter warning him that if the ordination took place it would be regarded in England as a hostile act; that it would appear as though it were a movement for the unlawful purpose of making proselytes. And on July 4, 1872, the Joint Committee of the Convocation of Canterbury adopted the following resolution: —

"That the Bishops present request the Archbishop to communicate with the Patriarch of Constantinople, touching the ordination and mission of the Rev. S. G. Hatherly."

The following letter, written at the command of the Grand Patriarch to the person in question, enables us to conjecture what was the probable nature of his reply to the communication of the Convocation: —

"Dorotheus Euelpides, Grand Protosyncelus of the Œcumenical Patriarchal Throne at Constantinople, to Church in Wolverhampton, England. Peace from God and brotherly greeting in Christ.

"Among the many difficulties with which the Orthodox Church has daily to contend, we count, as your dear Reverence well knows, the pros-

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elytism carried on continually among certain of her members by missionaries from the West. If these missionaries were incited by a true zeal for our Lord, they would have here before them a wide field for their energies in Asia and Africa, and in other parts where as yet Christ is not preached, — and not among the pious sons of the Orthodox Church, whose fathers first received the Gospel from those who were witnesses of the Word, and then, fulfilling its precepts, shared its blessings with other nations, amongst whom are numbered the very people from whom now come these missionaries, self-sent teachers, carrying on this work of proselyting among the faithful, forgetful of the resolve of the Apostle of the Gentiles, who strove to preach the Gospel, not where Christ was named, lest he should build upon another man's foundation, but, as it was written, 'To whom he was not spoken of, they shall see, and they that have not heard shall understand' (Romans xv. 20.) Through such conduct of theirs, they imitate the work of those of whom the Apostle speaks in his Epistle to the Philippians (chapter i., verse 15), and the Orthodox Church may justly adopt his words: 'Some indeed preach Christ, even of envy and strife and some of contention, not sincerely, supposing to add affliction to my bonds.'

"The Mother Church, beholding with grief the sad consequences of such proselyting, mourns, like another Rachel, the loss of some of her children, and regards it with aversion, as opposed to the spirit of the Gospel, and not promoting the glory of our Lord's name, nor peace and love, but sowing discord and hate between the Churches of Christ. Following, therefore, the noble aim of the Apostle, she has always shown herself averse to such practices, never seeking proselytes from the members of other Churches, and she most earnestly calls upon the truth of history to testify for her that she has always observed this principle faithfully. You are requested and ecclesiastically bidden to be, by your actions, the official exponent of such a principle amongst our English brethren, teaching duly the little Orthodox flock over whom you have been called and appointed by the Church to be the Priest, *but never even to think of assuming to proselytize a single member of the Anglican Church, which has of late given so many proofs of sisterly love and sympathy toward our Orthodox Church. Our fervent desire is, not that we may receive into the bosom of our Church five, or perhaps ten members of the Anglican, or of any other Church; but that through sincere care, in the spirit of meekness, and by preparatory labor, all differences may be removed, and the unity of the Churches may follow*, that with one mouth and with one heart we may, in the same Churches, glorify the Great Chief Shepherd, our Lord and God; that together we may impart the light of the knowledge of God to those nations sitting in darkness and in the shadow of death; and that the common praise of all who dwell on the earth may ascend to the Only Begotten Son and Word of God, who is at the right hand of the Throne of the Majesty. For

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this the Church supplicates day and night, praying 'for the union of all.'"

THE LIBERATIONISTS IN ENGLAND appear to be by no means discouraged by their failure at the recent elections. "The Nonconformist" declares that the three principal statesmen, — Mr. Gladstone, Mr. Bright, and Mr. Disraeli, — in their speeches to their constituents, "all avoided the future, because they saw that the next decided advance must be made across the ruins of a political church establishment." The Church Defence Institution in its Annual Report recognizes the fact that the apparent discomfiture of Mr. Miall and his party is by no means to be regarded a permanent arresting of their efforts. It says, "For the present the disestablishment agitation has received a check. But it is only a check. Those who conduct its operations are resolved to leave nothing undone which will in the end enable them to force their policy on the British people; and although the circumstances of the contest are, for the present, changed, that contest will be continued by the opponents of the church with undiminished vigor whenever any opportunity for advancing the interests of their cause presents itself."

DR. PUSEY in a letter to "The London Times," of March 18, opposes the movement which is being made in England to establish a new Ecclesiastical Court. The purpose of the proposed legislation is that "the Bishops may be enabled to enforce summarily by sequestration, or otherwise, the late decisions of the Judicial Committee of the Privy Council," in the matter of Ritualism. We do not propose to notice his argument, but only to refer to this statement which he makes in the letter. He writes: "It is acknowledged that the so-called Ritual movement has come mainly from the people, not from the clergy." "The Times" and "The Spectator" both express astonishment at such an assertion, and affirm, on the contrary, that in almost every instance (excepting only a few like St. Alban's, Holborn), wherever the ritualistic service has been introduced it has been forced upon the congregation by the officiating priests and has alienated a large portion of the people.

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THE ABBÉ MICHAUD in an article on French Catholicism says: —

"An immense number of Catholics in France do not believe the Pope's infallibility, and reject the absurdities of the scholastic theology, as they do the legends of the Middle Ages. But they are now only individuals. The official and public bond which unites them and makes of them one Church, is no longer the ancient bond of the Gallican Church, but the bond of the new Ultramontane Church. Considered in its official aspect, with its official dogmas and its official constitution, the Gallican Church of to-day can be thus defined: A Papist Church, the majority of whose members, in their inmost heart, reject Popeism. Just so much as civil affairs shall absorb France, just so much as her statesmen shall keep their religious indifferences, the superficial men of letters their skepticism, and the masses their ignorance, will it be difficult to remedy such a state of things, and to put an end to so scandalous a hypocrisy. When knowledge shall have recovered its rights in the minds of men, and the sentiment of honor its rights in their consciences, it is impossible that true Catholics will not return to their ancient Church.

The article from which the above extract was taken then gives a historical review of the attempts to supplant the venerable Gallican Liturgy, which for so many centuries had been regarded with peculiar reverence by the people of France. Even so long ago as the time of Charlemagne the Papal influence was at work upon it, and some changes were made in it to bring it into conformity with the Liturgy of Rome; but it had nevertheless remained essentially distinct till 1840, when Dom. Gueranger, Abbé of Solesmes, began his attack upon it in his "Année Liturgique." He has been seconded by the Ultramontane party ever since, and now even the Dioceses of Paris and Orleans, which resisted the longest, have yielded to the powerful influence, and the Roman Liturgy is now official in both those great centres. The course of the heads of these two Dioceses, Mgr. Guibert and Mgr. Dupanloup, who in this and in other ways have weakly succumbed to the Ultramontane demands, is bitterly referred to as one of the evil signs of Papal aggression.

The spirit shown in regard to this Liturgy illustrates, according to Abbé Michaud, the whole purpose and policy of the present Pope, which is to wipe out all sentiment of nationality, and to require everywhere among all true Catholics the religion and the political theory of Rome with all their accessories

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and all their consequences. He contrasts this with the spirit of some of the earlier Popes, as shown in reference to this very matter of the Liturgy.

"Benedict XIV. found the defects of the Roman breviary so evident that he wished to draw it up anew, inspiring it with the beauties of the French breviaries. According to him, far from Romanizing, and, by a stronger reasoning, far from suppressing the Gallican breviaries, it was necessary, on the contrary, to Gallicanize the Roman breviary. So carefully is the Roman breviary, which this Pope annotated with his own hand, concealed at Rome, that permission to see it was refused to the Cardinal Giraud, Archbishop of Cambrail. By this little fact can be seen to-day all the difference there is between Benedict XIV. and Pius IX. Under Benedict XIV. the national traditions of individual Churches were still somewhat respected; under Pius IX. this respect has completely disappeared; not only is the *urbis* of Pius IX. greater than the *orbis*, but there is no *orbis* to the eyes of true Papists; Rome only is anything, Rome alone is everything. In the scheme of the Jesuits and of Pius IX. there must no longer be any Alps, and all nationality must disappear, as well in its religious aspect as in its political point of view. Such is the manifest object pursued by the Jesuits and by the Curia, of which Pius IX. is only the tool."

This same point in regard to the denationalizing tendency of the Ultramontane party is also strongly stated by M. Langfrey, an able political writer, now member of the French National Assembly, who has recently devoted an article to this subject in the "Revue Des Deux Mondes." He says the name "Ultramontane" truly denotes the spirit of the party. Its chief interest and allegiance are not in France, but "beyond the mountains." Rome is their head and their inspiration.

The recent death of Cardinal Barnabo is said to be peculiarly a cause of sorrow to Pope Pius IX., as they were friends in boyhood and had continued intimate through life. His special line of service, in the admirably efficient system of the Romish Church, was the management of collections in the remotest parts of Christendom. The Bishops and Missionaries appointed by the Propaganda in places outside of Europe were set into active work in the collecting of sums for the church, through his energy and in accordance with his carefully studied plans, by which he adapted the methods to the circumstances of each class or race. The Black

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feet Indians of the Rocky Mountains and the Islanders of the South had their separate nets prepared for them by his shrewd knowledge of character, and never realized that from him came the impulse which led them to offer their gifts. The thousands of little rills which were thus set flowing into the treasury of St. Peter were watched by the Cardinal, and, it is said, only he and the Pope knew how great was the aggregate that was received. No one knows how far it may have been the sufficiency of this "Peter's Pence," that has enabled the Pope to resist the glittering offer by the Italian Government of three million livres which stands ready to be paid him the moment he accepts the situation and confesses his fallibility and relinquishes the claim to temporal authority.

ROMAN LIBRARIES.

Dr. Davidson, who is in Rome pursuing some biblical studies, writes a long communication to "The Athenæum" in regard to the Roman libraries, and declares that a few months' stay has convinced him of the truth of what was told him on his arrival, — "that biblical literature is not much cultivated in Rome." In the Casanatensian Library, which has a larger number of volumes than any other, and which is now in charge of the Dominicans, and in the Convent of which Galileo was forced to kneel, he found few theological books published later than 1750, and not one leading edition of the Greek Testament since Wetstein's. In the Library of the Propaganda the deficiency was almost as marked. Hardly one of the German works on the Bible, written during the century, were to be found. In the Vatican he tried to see the "Codex Vaticanus," and when urging his request on the ground that he had himself published an "Introduction to the Old Testament," and naturally had an interest in this as a biblical scholar, he was met only by a tirade against this and similar introductions as "antiquated and rationalistic." He speaks also of the great lack of scholarship of any kind on the part of the Roman Ecclesiastics. Even the study of Greek and Latin is comparatively neglected.

Dr. Davidson says that in Rome just now the Jesuits are in little esteem. Government has taken from them the Library of the Collegio Romano, and a demand has been made in the Italian

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Parliament that the Library of the Vatican shall also be made national property, first employing the best scholars of Italy to examine and catalogue the treasures which now appear to be in confusion and imperfectly known. One plan in connection with this was to have all the libraries in Rome thrown together and their books assorted, and then newly divided into three or four, each devoted to one class of literature, — one to Law, one to Philosophy, one to Theology, &c., — selling the duplicates for a fund with which to procure what might be lacking in any department.

CORRESPONDENCE.

We have received from Prof. Bracciforti, of Milan, a communication dated March 31, in which he gives indications of the progress of liberal Christian ideas in Italy, and especially tells of the coming to the front of religious-reform effort of one, whom he thus describes: —

Prof. Filopanti is lately of the University of Bologna. He has lived many years in England and published there a work in English on the Universe, entitled "Miranda." In Italian, he is now publishing by subscription a very important work, eight volumes of which have been issued already under the title, "The Universe: Popular Lessons of Encyclopedic Philosophy, and particularly of Astronomy and Anthropology, namely, — concerning the fundamental principles of all Sciences, and in particular concerning the Heavens and the Origin and History of Man." Of this important contribution to contemporary knowledge, it may suffice to say that almost all the best judges in Italy are among the subscribers, and Schiepparelli, the celebrated astronomer, says he has been reading it with great interest and found there important views on astronomy that are well worth the notice of the studious, and were quite new even to him. Not long ago, Prof. Filopanti went round the principal Italian cities giving, in the open air, evening lectures on Astronomy, and everywhere great multitudes flocked to hear him. Judge what must have been my joy and rapture, the day before yesterday, on reading in the papers the following letter which he addressed (in Italian of course), to King Victor Emmanuel on the twenty-fifth anniversary of his reign: —

"*Sire*, — It is my earnest and firm determination to devote the remainder of my life to the revival of the moral and religious sentiment, reconciling it with science and liberty.

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"I mean to inaugurate this secular apostolate by a sermon, to be preached in the square bearing your name in Bologna, on Sunday next, and by a similar one on the place of the Capitol in Rome, on the following Sunday, April 5, and then to continue my preaching in Bologna and many other cities of Italy and also in the country, to the last of my life and strength.

"You, too, Sire, on the 23d ult., asserted that the union of morals with science is a necessary condition to make Italy rise again to that height which has already rendered her twice the mistress of civilization, and that Rome, by her becoming the capital of Italy has consecrated a principle no less salutary to religion than to liberty.

"But it is needful to make this principle fruitful in practice. Facts are now unfortunately in a quite opposite direction in Europe, America, and more particularly amongst us. Never was the moral and religious sentiment lower than now; never was there a more open and hostile opposition between science and the dominant religions; never made corruption a more rapid and dreadful progress.

"Salvation can only come from a new and philosophic but convinced interpretation and application of the fundamental principles of Christianity. It is what I venture to attempt, anticipating indifference on one hand, hostility on the other, at the beginning of my career, but firmly believing that through God's assistance my religious views will at least after my death meet with full and general acceptation.

"I should wrong you, Sire, and your enlightened ministers, were I to suppose that you or they will oppose my honest purpose. Yet I beg you will order that no unjust obstacles should be thrown on my way by subaltern and less intelligent fuuctionaries.

"People will probably have told you, if they have ever happened to mention me to your Majesty, that I profess opinions favorable to a republican form of government. It is true; but know, Sire, that while wishing for the improvement of our laws, I hold it to be my duty as well as the duty of all, faithfully to obey such as are now in force; but I mean also to improve the rights they give me, particularly the right of free religious discussion, implied in the Constitution, and expressly declared in the Act for the (Papal) Guarantees.

"Know also that my democratic opinions do not prevent my rendering a sincere homage to the noble integrity of your character, nor my feeling grateful to your Majesty for what you have done for the independence of our country."

According to the police regulations preaching in the open air is not allowed in Italy. There must have been exceptional orders then,

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perhaps in consequence of this noble address to the King. The fact is that in Bologna on the 29th, at 3 P.M., Prof. Filopanti from the *Loggia del Podesta* (the Mayor's balcony) preached his first sermon before a great crowd of people. The subject was the true divinity of Christ (quite in an Unitarian point of view, I am told), and the urgent want of a religious reform, and of a revival of the moral sentiment. The professor declared that mankind is the true church of Christ, and that God will send a new religious development founded on Christianity and friendly to science and liberty — a development of which he feels himself commissioned by God to be the apostle.

The sermon lasted more than an hour. There were listening about two thousand people, whose loud outbursts of approbation more than once interrupted the preacher.

I lost no time to send my most sincere congratulations to Filopanti, with some of our most important Unitarian Italian publications. You shall know his answer in due time, as I confidently expect an answer will be vouchsafed. On Easter Sunday Filopanti is to preach from the Capitol, God bless him! May he begin the fulfilment of my joyful anticipations and lay then and there the foundations of that church, the friend of science, the truly Catholic or Universal, *which*, as I fondly trust, *it is reserved for Italy to proclaim from the Capitol.*

My conferences are going on much the same. There had been a diminution of attendance in winter, but now the audience seems to be increasing every time. On Easter Sunday I regret I shall not be able to preach in Milan, as I must go to Reggio.

Signor Dassi, a distinguished friend of Mazzini and Garibaldi, has promised me an article on the political and social movement in Italy. As soon as he sends it, I shall forward it to you.

The first number of the Unitarian Review came duly to hand. My best thanks for it.

I shall write to you again before long. Meanwhile with kindest love and regard I am,

Very truly yours,

FERDINANDO BRACCIFORTI

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REVIEW OF CURRENT LITERATURE.

Recent Theological Publications in Germany.

Anthropology in Germany is now an important branch of theology. The latest solid contribution is that of Otto Caspari (Die Urgeschichte der Menscheit), in two volumes of eight hundred and seventy-two pages in all. Caspari is an evolutionist, and follows Darwin and Haeckel. Some of his statements are contradicted by the best geological authorities. He regards the Andaman Islanders and the like races as men in an arrested state of development. In his theory of the origin of language he follows Lazarus and Geiger.

A posthumous work of Dr. John Baptist Baltzer, entitled "Die biblische Schoepfungsgeschichte," is proof that even Catholic Doctors are not satisfied with the old Biblical criticism, but wish to bring Genesis into harmony with science. The argument denies the literal truth of the Mosaic narrative, and refuses to allow that the world was created in six solar days, or in any mechanical way. If the author had lived, he would have been found in the ranks of the Old Catholic party.

Dr. E. Schuerer's Compendium of the History of the New Testament Time (Lehrbuch der Neutestamentlichen Zeitgeschichte) is valuable for its fullness, its minute criticism, its candor, and its use of new material. It begins with the age of the Maccabees, and comes down to the date of the destruction of Jerusalem by Titus. There is an appendix upon the reigns of Trajan and of Hadrian. The Talmud and the Apocalypses of Esdras and Baruch are examined. The work is double, treating first of the external events of history in these centuries, and, secondly, of the thoughts and ideas and religious life. The account of the Essenes, of Philo, and of the Jews in foreign lands is especially good. When the size of the book, seven hundred pages of large octavo, is considered, the errors of fact, geographical and historical, are surprisingly few.

Keim and Scholten may consider themselves annihilated by the sharp polemic tract of one hundred and forty-two pages, by C. Leuschner, with a preface by Dr. Schmieder (Das Evangelium St. Johann's und seine neuesten Widersacher). This vindicates fiercely the authenticity and superior value of John's Gospel, and holds that

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it is not only supplementary, but also *select*, — that it holds the best things, and is to be preferred to the Synoptics, where it varies from their statements. Leuschner identifies the doctrine of John and Paul. He is acute in his pleading, and is able even when he vituperates. He demonstrates that John was in Asia Minor.

Dr. Otto Pfleiderer modestly calls his great book of five hundred and twenty-six pages (Der Paulinismus), on Paul, a "Contribution to the History of the Primitive Christian Theology." The book is a very able, independent, and original discussion. The method is scientific, and the writer has no dogmatic prejudices. The first part treats of Paul's conversion, and its influence upon his doctrine; the second part treats of his relations with the other disciples, and his variation from their opinions.

Will the question of Ignatius of Antioch, and the genuineness of his letter, ever be settled? It certainly is not in the thick book of six hundred and fifty pages by Theodore Zahn (Ignatius von Antiochen). The examination here is careful and exhaustive, but the bias is evident, and conclusions are drawn from very unsatisfactory premises. A few Latin words in the Epistles become proof that they were written in Rome. The account of the martyrdom of Ignatius is good; and the libraries have been ransacked for traditions about him and his Epistles. Zahn does not like Baur, and speaks slightingly of his investigations.

From Vienna comes a very interesting book by Iwan Kostrentschitsch, on the Protestant Literature of the Southern Slavic people in the sixteenth century (Urkundliche Beitraege zur Geschichte der Protestantischen Literatur der Suedslaven in der Jahren, 1559–65). The part played by these Slave peoples in the Reformation is brought out, and their close association with the Wuertemberg reformers. There is a graphic description of the famous exiled knight Hans von Ungnad and his influence; also of Primus Trueber, the popular teacher, and of the effort to propagate Christianity among the Turks, and to convert the Sultan as well as the Pope. The book is a literary curiosity.

The third edition, enlarged and improved, of Carl Hase's "Protestantischen Polemik" will be welcomed in the present religious conflict in Germany. Probably no volume states so clearly and concisely the grounds of difference between the Protestant and Roman Catholic churches, doctrinal, moral, ritual, and æsthetic. The danger from Catholic aggressions is brought here into full relief.

C. F. W. Walther, Lutheran Professor of Theology in St. Louis,

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Mo., issues from Dresden a volume of four sermons which he calls "Testimonies of the Truth" (Zeugnisse der Wahrheit. Vier Predigten). They have the merit of an orthodox tone and a pietistic phraseology, but the ideas are commonplace, and the fine words have not much meaning. The first sermon is on Faith and its Fruits; the second is on Doctrine; the third is on the Christian Aim; the fourth is on Preparation for Death. A bad creed, Herr Walther thinks, is the source of all practical wickedness, and only trust in Jesus will bring comfort in death.

A new monthly journal, devoted to Psychical studies, is published by Oswald, in Leipsic. The first number appeared in January. The editor is the Imperial Russian Counsellor Alexander Aksákow. He is to be assisted by a full staff of German and Foreign contributors. The magazine proposes to treat "spiritual" things and the Soul in a scientific way. It will have three departments: Historical and Experimental; Theoretical and Controversial; and News from all quarters. All questions of magnetism, hypnotism, somnambulism, sleep, trance, nervous states, will be examined carefully and fearlessly. If the promise is fulfilled the new magazine will be very valuable.

With these German volumes may be classed a new French book by Nerée Quépat, which he calls "La Philosophie Materialiste au xviii. siècle," but which is really an essay on the life, works, and influence of the infamous La Mettrie. Quépat dares to defend this literary scapegoat, whom Frederic the Great eulogized in the Berlin Academy. He insists that the dying exclamation "Jesu Maria" is no evidence that La Mettrie renounced his atheism, or that he expected immortality. The man was witty and bright, even if he was blackguard and blasphemer.

Records of the Past: Being Translations of the Assyrian and Egyptian Monuments. Vol. I., Assyrian Texts. London: Bagster.

This volume, the first of a series in course of publication by the Society of Biblical Archæology, contains translations of Assyrian inscriptions by several eminent English scholars who have especially devoted themselves to the difficult task of deciphering cuneiform writing. Each translation has a short preface, telling us where the inscription was found, and where it now is, with occasionally a few words explanatory of its contents. Out of the fourteen translations eight are by the Rev. A. H. Sayce, and they are among the most interesting and varied in the book. The one by him of the "Mono-

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lith Inscription of Samas-Rimmon" gives a graphic account of the warlike expeditions of that king, who, with something of Eastern exaggeration, is made to say, "After them [his enemies] I rode. At those mountain peaks I arrived. In a single day, like an eagle, over them I rushed. Multitudes of their soldiers I slew. Their spoil from the midst of the mountains I caused to be brought down. Five hundred cities dependent upon them I threw down, dug up, and burned with fire." Mr. Sayce has also translated some curious Babylonian exorcisms. The Assyrians believed that the world was filled with evil spirits, who produced all the diseases to which man is liable, and that they might be swallowed with food and water. Of these spirits they computed that there must be nearly a thousand on the earth and in the air, and they exorcised them in the following, or some similar, form: "From sickness of the heart, from the palpitation of a sick heart, from sickness of the head, from the agitation of terror, from noxious illness, from lingering sickness, may the King of Heaven preserve, may the King of Earth preserve." He also gives us the private will of Sennacherib; private contract tablets, from which we may gather some idea of the considerable extent to which trade was carried several centuries before the Christian era; astronomical tablets, in which astronomy and astrology are strangely mingled together; a calendar, in which certain days are marked as days of rest; and, lastly, tables of Assyrian weights, measures, and money.

Mr. Fox Talbot contributes some valuable translations. Amongst them is one of "Bellino's Cylinder of Sennacherib;" and from it we learn how far the Assyrians practiced the arts of peace as well as those of war, and how much Sennacherib did for the improvement of his capital city. "Around it I planted the finest of trees. By my care I caused the uprising of springs in more than forty places in the plain: I divided them into irrigating canals for the people of Nineveh, and gave them to be their own property. To obtain water to turn the flour mills, I brought in pipes, and skillfully constructed water-wheels. I brought down the perennial waters of the river into those reservoirs, and I covered them well. Of Nineveh, my royal city, I greatly enlarged the dwellings. Its streets, I renovated the old ones, and I widened those which were too narrow. I made them as splendid as the sun. In future days, if one of the kings, my sons, whom Ashur shall call to the sovereignty over this land and people, when this palace shall grow old and decay, shall repair its injuries, shall see the written record of my name, shall raise an altar, and sac-

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rifice a victim, and shall then replace it in its place, Ashur will hear and accept his prayers." We have also from the same pen a version of the very curious "Legend of Ishtar descending to Hades," corresponding with, and yet in some important particulars differing from, the Greek legend of Aphrodite.

Sir Henry Rawlinson contributes the "Behistun Inscription of Darius," in which the various paragraphs begin with the words, "Says Darius the King," and proceed in a strain of self-glorification which is truly Oriental.

Mr. George Smith's contributions consist of a very interesting and lengthy translation of the "Annals of Assurbanipal," the Sardanapalus of the Greeks, taken from a terra cotta cylinder; and of a list of further texts, Assyrian and Egyptian, not yet published, but which, we presume, will follow this first volume of the series. What we have in this little book only makes us wish for more; and while we read we almost feel ourselves carried back to the every-day life of a people who flourished many years ago, and see that in some respects it was strangely like our own.

A Memorial Volume of Sacred Poetry. By the late Sir John Bowring. To which is prefixed a Memoir of the author, by Lady Bowring. London: Longmans, Green, Reader, & Dyer. For sale by the American Unitarian Association, 7 Tremont Place, Boston.

We count it among our most valuable reminiscences to have been privileged to meet the subject of this Memoir, only a few months before his death, in his home and in public, and to find the charm with which he had been invested to our mind, when we knew him only by his works, more than realized in his actual presence and life. He seemed to be perfectly illustrating the ideal of a green old age. The intense activity of his mind and feelings went so far beyond the strength of his body that he needed the gentle restraint of his faithful wife and companion to keep him within these limits, and nothing in the range of literature or friendship or art or science or social progress or religion failed to interest him, with a freshness of sympathy and quickness of perception which age had no power to affect.

One day he was at the meeting of the International Prison Congress, then in session in London, participating earnestly in the debates and privately greeting, each in his own language, the representatives of all the different nations of whom the Congress was com-

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posed. Another day he was presiding at an important meeting called upon some measure of educational reform. Another he was at the annual meeting of the Unitarian Association, at which for many years it was the custom to ask him to respond to the sentiment of "Religious liberty at home and abroad;" and he made an eloquent address, full of fire and full of the largest Christian charity. In his home he was genial and sparkling, making the visitor irresistibly drawn to him while also entertained by his stores of anecdote and suggestion. In the Athenæum Club, where he spent some hours of every day, no one was more warmly greeted, and he richly enjoyed the intercourse it afforded, while he made it a means of advocating the various reforms and philanthropies which might at the time be prominent in his mind.

As a Unitarian he has a peculiar claim to our remembrance from the earnest love for the principles of our faith which made him so steadfastly cling to them, and so courageously defend them at times when it was no small trial of one's fidelity to do so. We understood the calm, glad confidence and steadfastness breathed in his hymn, —

"In the cross of Christ I glory,"

when we heard of the obloquy and opposition to which he had much of his life been exposed, in the circle where he moved, by reason of his connection with this unpopular sect. Not only was he never led to compromise his religious opinions, but he was never moved even to repress his desires to show to others their truth and value, and often he would turn upon the superciliousness or the assailing or the social hauteur of those in the popular faith, by something in the spirit and manner of Paul's "I would that ye were all even as I am, except these bonds."

The Memoir gives an account of the principal incidents in Sir John Bowring's career, but we hope that sometime we may have a more extended biography. His remarkably varied life, as editor of "The Westminster Review," as one of the leaders for a while in literary and political social life in London, as diplomat in many lands, and as participant in some of the most important events of the century, affords large material for such a biography.

Meantime nothing could be more welcome than this small, tasteful volume, easily procurable, with a collection of some of his choicest poems. To us in America he is known more as a hymnist than as a politician or reformer, and this little book contains, along with a few of the pieces that are among the best known and most loved of our hymns, others which deserve a place with them in our regard.

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Fifth Annual Report of the State Board of Health of Massachusetts. January, 1874.

This volume of five hundred and fifty pages contains a vast amount of statistical information and of carefully digested conclusions. Some of the topics treated of, as for example that of the drainage and the water supply of towns and cities, possess of course principally a local importance, and as such must be regarded as extremely valuable, and will awaken public attention to dangers and necessities in the near future of which the bulk of the population have never dreamed.

But other chapters treat of subjects of universal interest and value. Among them we note Article VI., on "*The Health of the Farmers of Massachusetts*," *by J. F. A. Adams, M.D., of Pittsfield, with a letter on* "*Some Farm-houses, and Some Mistaken Ways of Living in Them*," *by Mrs. T. F. Plunkett, of Pittsfield.* This article begins with the statement which will surprise many, but which is verified by ample data, that "farming is more profitable in Massachusetts than in most of the Western States." A comparison of census returns for Massachusetts, New York, Pennsylvania, Ohio, Illinois, Michigan, and Minnesota reveals the "fact that the value of farm products is greater, both per farm and per acre, in Massachusetts than in any of the great fertile States enumerated." The fact is explained by the close proximity of most of the farms to a market, and the common mistake in supposing that the reverse statement would come nearer the truth is explained by the fact that the wants of Massachusetts farmers are greater as a rule than those of their Western and Southern brethren. They spend more on their dwellings, dress, and the education of their children. Some very pleasant pictures are given of farming communities, with their farmers' club meeting regularly during the winter for discussion of agricultural subjects and for social cheer, the daughters often teaching in the public schools, and each household usually furnished with books and piano and a family carryall, and other means of comfort and improvement, as indications of wholesome reasons why the profits do not appear in moneyed investments at the end of the year.

The paper shows that, while farming ranks perhaps the highest among avocations in point of health, it is sadly short of what it ought to be in this respect. There is a sad prevalence of dyspepsia and other diseases, owing to poorly cooked food, overwork, and excess of care (especially among the women), and to other causes which are dwelt upon in a way which makes the treatise worthy of wide circulation.

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The able paper of George Derby, M.D., on "*Hospitals*," maintains that "the restoration of the sick to health is better accomplished in hospitals of a simple and inexpensive construction than in those of a more complex plan," and advises that the "wards should be completely detached, the one from the other, and of a height of one story, and no more."

Edward Jarvis, M.D., contributes a paper on the "*Political Economy of Health*," ingeniously availing himself of the rich mass of statistical information from all parts of the world to present the subject in a great variety of aspects, some of them curious, some instructive, and some startling. It appears that, in a comparison of several of the most prominent countries, longevity is highest in Norway and lowest in Ireland. In Norway, out of 10,000 born, 3,487 survive 70 years; in the United States, 2,559; in Ireland, 861. In reckoning the loss of productive labor by sickness and disability, it is found that in the year 1870 the people of Massachusetts, between the ages of 20 and 70, lost a total amount equal to (for one individual) 24,553 years and 8 months.

All testimonies concur in showing that human life is prolonged by the progress of civilization. In Geneva, where accurate records have been kept for 300 years, the average longevity in the sixteenth century was 21.21 years, and has been increasing steadily to the present time, when it is 40.68 years.

The well-ascertained conditions of health, some of them entirely within the province of legislation, are earnestly and clearly explained.

The paper by Dr. Frederic Winsor, of Winchester, on "*School Hygiene*" has interested us so much, and appears to us of such importance, that we hope it will be widely circulated, and help to awaken the public mind to the defects in our present modes of education. The conclusions are based on a comparison of a large variety of opinions and testimony elicited by a carefully prepared series of questions addressed to competent persons in all parts of the State, supplemented, on some points, by a study of educational reports from other countries. The first point is in regard to this question, "Is one sex more liable than the other to suffer in health from attendance on school?" and the conclusion is that "it is the opinion of more than *seven-tenths* of the correspondents that girls are more liable than boys to be injured in health in our schools, and of *eighty-seven one-hundredths* that this liability increases with the advent of puberty."

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2. The defect of unsuitable seats and desks, of ventilation, of heating apparatus, even in our modern costly buildings, is very earnestly exposed.

3. In regard to the number of hours for study, the voice is nearly unanimous against study out of school, at least for all below the high school, — and a very earnest protest is made against the increasing practice of one long session instead of two sessions each day.

4. Emphatic words are said against the principle of emulation, whether in the form of marks and prizes or of exciting public exhibitions as usually conducted. Out of 111 answers, 60 state that "worry" (meaning anxiety about rank and emotion of that kind) is the cause of more injury than any other influence; 50 declare that "quiet, unanxious study is never harmful." Only one affirms that "the most studious are the most hurt."

5. We have been chiefly interested in its thorough presentation of the subject of industrial training which we have considered in another part of this number, and are rejoiced to find the opinions there expressed, which were in print before we saw this report, amply confirmed. It is worthy of note that, in reply to the inquiry whether the correspondent had any opinion on this subject based on observation, 135 answered, "No," and only 9 in the affirmative! Of the 9 who had considered it, and observed its working, 6 were "favorable," 1 "favorable for factory children," and 2 "adverse for common schools." This expresses, we think, fairly enough the proportion of those who favor the plan after having considered it, and also explains that the general indifference comes from never having had the attention turned in this direction. The Report says, "The thing of which the public needs to be convinced is not that industrial education is desirable, but that it is practicable to give it together with as valuable book education as we are now giving." We think no better service can be done to the cause of education than to make an experiment in some suitable place, by which this shall be tested.

A Summer Vacation. Four Sermons. By Edward E. Hale. Boston: Roberts Brothers.

"The London Times," in a recent notice of a book by an American author descriptive of a town in Europe, expresses a query if, among the thousands of Americans who every year go over the usual beaten track of European travel, there are any who fail to publish a book about it on their return. And yet it says that the statistics of book sales prove that the avidity with which such books are read is

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not sated by the familiarity which has been gained by this time with all the places so many times described. It is certainly a gain, however, to get from any intelligent tourist information or suggestion which is not already familiar, — and we hardly need to say to any who know Mr. Hale, that these four sermons upon his continental tour contain fresh and independent thought and description which make them interesting and useful.

The first is on "Worship in Europe." He describes four conspicuous services as illustrative of the most remarkable types of preaching and worship. He mentions Lange [he means Henrich Lang], of Zurich, as "the most popular preacher in Switzerland." We have one or two articles and discourses by Lang, some one of which we propose to translate and publish in this Review as showing the current of the most active liberal thought in Europe; and as an introduction to it we will quote from Mr. Hale's description: —

"A large congregation filled the church. What is very unusual in Protestant or in Catholic Europe, at least half this company were men. . . . The sermon was wholly extempore. They called it there very radical. In some points you would have called it so; in some points you would have said it was queerly old-fashioned. On the whole, the doctrine did not seem to me as latitudinarian as that which you are used to hear on Sundays. Nor is this a matter of so much consequence. What was of consequence, — the only thing which is ever of first-rate importance in preaching, — was that the preacher was through and through in earnest. He inspired the congregation, and carried them with him from beginning to end."

The second sermon is on "The Vienna Exposition;" the third on "Pilgrimages;" and the fourth on "Open Air and the Aryan Virtues." The last two have little or nothing to say about Europe, but are full of wholesome teaching, conveyed in a way which cannot fail to make it effective.

Sex and Education. A Reply to Dr. E. H. Clarke's "Sex in Education. Edited, with an Introduction, by Mrs. Julia Ward Howe. Boston: Roberts Brothers.

Mrs. Howe has given us here an interesting series of papers on this subject, by persons of practical knowledge and experience in the education of women. Her own suggestions are valuable, particularly those which refer to the surprising and immediate effect of climate upon the human constitution, — a fact which Dr. Clarke does not seem to hold in sufficient estimation.

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Mr. Higginson's paper is clear, forcible, and to the point, without any waste of words. We do not see how the doctor can escape his charge of having grounded his conclusions on very insufficient data. The tone of the article is calm and free from captiousness, and we think it carries great weight with it.

Mrs. Mann's paper is wise and wholesome in its sweet and truthful advocacy of the widest development and liberty for woman. Her plea for the noble single woman in our community is truly convincing.

Mrs. Badger's article we had already seen and highly estimated.

Mrs. Dall speaks some wise words, especially when she suggests that it is better to teach young girls to be "healthy, happy human beings" than to have always before their mind the possibility of their becoming mothers.

All the papers in this little book have valuable thoughts, and they agree so generally in considering Dr. Clarke's book a one-sided view of the requirements and actual condition of educated women, that we think the doctor will have to sit corrected, or establish some of his conclusions on broader foundations.

The Fur Country; or, Seventy Degrees North Latitude. Translated from the French of Jules Verne. By N. D. Anvers. With one hundred Illustrations.

This fifth volume of the "Verne" series shows no falling off in the interest and brilliancy of the singular mingling of fact and fancy which characterizes these remarkable writings. The scene in this volume is in the Arctic regions of America, beyond the Polar circle in large part, among icebergs, floes, white bears, morses, and fur-bearing animals. But the life is by no means the monotonous life of a long Arctic winter as the authentic tales of voyagers have told it. Here it is agreeably diversified by numerous catastrophes, dreadful disasters, wonderful coincidences. Glacial volcanoes flame up in the darkness. Awful tempests convulse land and sea. An avalanche of ice buries the fort and its denizens. Wicked bears watch for days long around the door, waiting to devour, and are only driven off by the earthquake. A more humane bear, like the lion of Androcles, shows that savage beasts have their loving and better nature, and rescues a dying Esquimaux girl, left to perish in the snow. The cape breaks away from the land and becomes a floating ice island, which is drawn away by the current, tossed, and whirled for long months, melting steadily in the sunlight and rain, as it is drawn southward; until at last it is only

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a little patch of ice, which breaks in pieces, just as it touches the point of the farthest Aleutian island. The men are mostly saved, but all the instruments, provisions, utensils, are lost; as they always are in Verne's stories. The heroes of the story, too, are English, and the manners are English. In no one of the six volumes thus far issued is there anything to betray the French origin of the stories, — no French conceit, no French idiom. The only French characteristic is the clear style in which scientific details are condensed, which reminds one of the "Comptes Rendus" of the "Academie des Sciences."

The Illustrations of the volume are not quite so exquisite as the heliotypes of the "Balloon" volume, but are still spirited and well drawn. One may doubt, nevertheless, if Mrs. Pauline Barnett, the great traveller, whose prototype was the famous German lady voyager, would choose for Arctic costume, in scaling icebergs and riding on dog-sledges, the fashionable "pannier" style, in which she appears in several of these engravings. The astronomer, too, Mr. Thomas Black, who is first found in a frozen condition, and thawed out, is not quite consistent in his conduct and character. No scientific man in his circumstances would act as he does, certainly no Englishman of science. He is more like the jealous and obstinate Leverrier, than like the large-souled men who have been trained at Greenwich. Verne's heroes are usually men that we come to love, but Mr. Black is never amiable, and seems to be not much more than a fool before we are through with him. He adds nothing to the intelligence or the enterprise of the Arctic party.

The Household of Sir Thomas More. By the author of "Mary Powell." New Edition, with an Appendix. New York: Dodd & Mead.

The publishers have done a service in issuing this book in so convenient and attractive form. It is a charming volume, both for its artistic conception and treatment, and for its moral and spiritual tone. It describes first the household of Sir Thomas More when he was simply an able lawyer and accomplished gentleman, living on the banks of the Thames at Chelsea, with a delightful family circle, of which he was the loved centre, genial, affectionate, witty, and with leisure enough from his profession to enjoy the best society of books and friends. That blending of high discourse with exquisite wit and healthful pleasantry is admirably interwoven with the story of Will Roper's Courtship and the picture of domestic life in the sixteenth century. Then we see him the king's favorite in the midst of hon-

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ors and cares; and then comes the story of his trial and imprisonment, which is familiar enough as we read it in the pages of history, but becomes a wholly different thing when thus portrayed by such a pen from the inside view of it all as connected with his own personal and family experience, — with the tender affections and terrible anxieties all sanctified by the sublime purpose of fidelity to right and an exalted religious faith.

Passages in the Life of the Faire Gospeller, Mistress Anne Askew. Recounted by the unworthy pen of Niclolas Moldwarp, B.A., and now first set forth by the author of "Mary Powell." New York: Dodd & Mead.

This is far less interesting than either the volume already noticed, or "Mary Powell," and shows less of the author's peculiar delicacy and power, but it is valuable as a picture of life in England and on the Continent at the time of the Reformation, and of the effect of religious persecution in the homes of the people.

The Italian Girl. By Katherine Sedgwick Washburn, author of "Ina." Boston: Lee & Shepard.

Has the mantle of the aunt fallen upon her niece and namesake? Surely the stories of the younger do not remind one of the stories of the elder. The intense passion of "Ina" and the "Italian Girl" are very unlike the Puritan proprieties of the heroines of Miss Sedgwick's tales. Yet there are many readers who will prefer this ardor of love and jealousy and impulse, this Italian sensibility, to the milder type of New England emotion. The plot of the "Italian Girl" is not very natural or probable. A circus rider is not likely to become a goddess after this fashion. But the probability of situation is of less importance in a novel of this kind. The first half of the story has its scene in New York. The characters are three young men, — one an aristocratic profligate, another a plegmatic husband, and the other a generous chevalier. Their names are Phillips, Elliot, and Livingstone, — good names for a novel of high life. With these are Cecilia, the wife of Elliot, a wayward, suspicious, fond, and vexatious beauty, who is regenerated spiritually by teaching a company of little Italian children; Mary, her lovely and noble sister, whose good sense is equal to her self-sacrifice; and Rosa, the circus girl, who can be sad and mad, can love and hate, and is grand and fascinating at all times. With these there is a poor clown, George, who loves unwisely, and Ciriselli and wife, who are rich and proud, and yet manage the circus. In the middle of the volume the scene shifts to

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Geneva, and thence to Florence, and the characters and scenery are now harmonious. For the New Yorkers are Italian in soul, though the names are American. In Italy two important characters are added to the number, Helena Ortelli, the Countess Malaspina, and a Count Zanini, who becomes a lover of Rosa and is rejected by her. Under the tuition of the Countess, who was a great actress, and of Salvini, Rosa becomes an actress, and would have remained so but for the love of Ernest Livingstone, who has always loved her, while he has loved another, too, but not so much. The Countess dies just as the lovers fairly make up their quarrel and become reconciled to their fate.

All these characters are really Italian. They all have more passion than thought. One makes an infamous proposition to a woman he hardly knows, and has only seen once or twice. Another tells two lies to his wife with no compunction for his deceit. Another loves two women at once. The Countess murders her husband, whom she madly loves, by putting on his pillow a handkerchief infected with the plague. The rage, the despair, the swift play of changing emotion, the absence of all intelligent discussion and of all concern about duties, are thoroughly Italian. Mrs. Stowe's "Agnes of Sorrento" transplanted New England to Italy. Mrs. Washburn's "Italian Girl" brings Italy to America. The only disguise of the Italian character is in a few slang phrases in the first chapters, — the English oath, "By Jove," for instance. But that is soon dropped, and we cease to notice anything American in the personages. There is, however, no affectation of Italian phraseology. The novel is in good idiomatic English, which Mrs. Washburn knows how to use as well as her aunt.

Morning and Evening Meditations. With Prayers for Every Day in a Month. By Mary Carpenter, author of "Six Months in India," "Our Convicts," "Juvenile Delinquents," &c. Fifth Edition with Additions. London: Longmans, Green & Co. Bristol: J. Arrowsmith.

It is with great pleasure that we call attention to this volume. The name of the author, so familiar in connection with works of practical Christianity, would commend in advance the compilation she might make of helps to that devotional culture out of which the best effort springs. But the first edition, published anonymously more than twenty years ago, found without the help of the name so cordial a reception that already four editions have been sold, and the present is enriched by valuable additions.

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The Exercises for each day consist of 1. A Scripture Text; 2. A Prose Meditation one or two pages in length, selected from the writings of some of the best religious authors of England and America; 3. An appropriate selection of Poetry; 4. A Prayer. They are all characterized by true religious faith and aspiration, and the book may be classed among the best of its kind.

Commemorative of John Angier Shaw. A Memorial Address read at the Funeral of John Angier Shaw, in the Meeting-house of the First Congregational Society in Bridgewater Oct. 8, 1873, by Richard M. Hodges, with an Appendix.

This beautiful little volume is printed and not published. It is a worthy tribute to a useful and honorable life by a friend of many years.

Seven Daughters. By Amanda M. Douglas, author of "In Trust," "Home Nook," "Katie's Stories," &c. Boston: Lee & Shepard.

Cassy. By Hesba Stretton, author of "Bede's Charity," "Max Kromer," "Lost Gip," "Nelly's Dark Days," &c. New York: Dodd and Mead.

PERIODICALS AND PAMPHLETS.

The Teacher's Guide. Devoted to the interests of Unitarian Sunday Schools. Prepared by the Secretary of the Unitarian Sunday School Society, 7 Tremont Place.

This monthly publication, accompanied with a series of lessons for each Sunday of the month, is an exceedingly important help to the efficiency of Sunday school instruction. The entire school is encouraged to study the same lesson — two sets of questions being prepared to adapt it to the younger and the older pupils. The teachers are invited to study the exercises together in their teachers' meetings, and the pastor or superintendent to review the lesson before the entire school. When all this is faithfully done it appears almost certain that the schools that adopt this series will impart more of definite and valuable religious knowledge than would result from less systematic methods.

The Sunday School. Published monthly by Rev. Jenk L. Jones, Janesville, Wis., Secretary of the Western (Unitarian) Sunday School Society.

This publication aims to a similar service to that noticed above in offering a uniform series of Sunday school lessons for every class in

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every Sunday school. Uniform not by an exact list of questions and answers, but by a well-arranged series of topics with hints and references and suggestions to help the teacher in making the subject instructive and valuable to the children. We hope both these publications will be examined by all who are interested in Sunday school instruction.

Boston University Year Book. Edited by the University Council. Vol. I.

In this first issue of any record of its progress and results, the President has prepared a statement of "the leading principles and ideas which have governed in its organization." The first idea is "that a University ought neither to generalize education merely, nor to specialize it merely, but do both at one and the same time." The second idea is "that comparatively independent professional and technical schools will accomplish far better results than the same professional and technical instruction imparted in a single school." The third idea is "that instruction in pure science can be organized more economically, and kept more vital and stimulating, in connection with schools of applied science, that is, in connection with professonal and technical schools, than apart from them." The fourth idea is "that a University should not exist for one sex merely, but equally for the two." The President characterizes all colleges which are for one sex only as "class schools," just as schools for the Feeble Minded, Reform Schools, &c., and says of them, —

"If any class of philanthropists feel called upon to organize special schools for girls or boys constitutionally too delicate to bear the nervous shock of school association with the other sex, let no one oppose. Such institutions may serve to illustrate the tender and gentle charities to which our Christian civilization gives origin. But a University exists for altogether different purposes. It is not instituted for the benefit of a class."

The North American Review, for April. Boston: James R. Osgood & Co.

The changeableness and the love of novelty which so largely characterize our American life in this age, are nowhere more manifest than in its periodical literature. Within the last thirty years how many magazines and reviews have appeared and had a brilliant career, shooting, like meteors, across the literary horizon, and then have suddenly disappeared. It is all the more a source of satisfaction to

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welcome this substantial Quarterly, which for nearly sixty years has existed, with little change in its outward form, and has had a steady influence in connection with the most important subjects of literature, politics and affairs. There have been times in recent years when we have feared it was growing plethoric and must give place to some of its fresher rivals, but, with this number before us, such a fear can no longer be entertained. For interest and variety in the choice of subjects and for ability in their treatment it may challenge comparison with its predecessors under the charge of the Everetts and Dr. Peabody and the others who make the honored list of its editors.

We have received the following periodicals for May: *The Atlantic Monthly*, Hurd & Houghton; *Scribner's Monthly*, from A. Williams & Co.; *The Eclectic*, from A. Williams & Co.; *The Sanitarian; Harper's Magazine*, from A. Williams & Co.

Death and the Resurrection. A Sermon preached on Sunday, March 15, 1874. By C. O. Bradlee, Senior Pastor of the Christian Unity Society, Boston. A Sacred Tribute placed upon the graves of Millard Fillmore and Charles Sumner.

A Discourse on Charles Sumner, delivered at the First Congregational Church, New Bedford, March 22, 1874, by Rev. William J. Potter.

An Address delivered before the Boston Young Men's Christian Union, on the evening of Feb. 22, 1874, by Andrew P. Peabody.

In Memory of Charles Sumner. Sermon preached at King's Chapel, Sunday, March 22, 1874, by Henry W. Foote, and Services at the Funeral, March 15, 1874.

Senatorial Character. A Sermon in West Church, Boston, Sunday, March 15, after the Decease of Charles Sumner, by C. A. Bartol.

Sermon on the death of Hon. Charles Sumner preached by Rev. John Wills at the Congregational Unitarian Church of First Parish, Mansfield, Mass., Sunday, March 15, 1784.

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UNITARIAN REVIEW

AND

RELIGIOUS MAGAZINE.

VOL. I. JUNE, 1874. No. 4.

THE UNITARIAN STANDARD.*

THE distinctive feature of Unitarian Christianity is the emphasis which it puts on the character of Christ, "the Spirit of Life in Jesus," or, in still other Apostolic phrase, "the Mind of Christ." "Jesus," says Martineau, "is the type of the pure religious life; all its developments being crowded, by the rapid ripening of his soul, into his brief experience; and we read in the gospel a divine allegory of humanity, symbolical of those profound and silent changes of passion and speculation, of faith and love, through which a holy mind rises to its most godlike power." "Nothing," said Dr. Channing, "has wrought so powerfully on the human soul as the mind and character of Jesus Christ. Among all means of civilization and improvement I can find nothing to be compared in energy with this. The great impulse which is to carry forward the human race is the character of Jesus, understood ever more

* *Standard:* "A staff with a flag or colors." "That which is established as a rule or model, by the authority of public opinion, or by respectable opinions, or *by custom and general consent.*" — *Webster.*

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clearly, and ever more deeply felt." "We have," says Dr. Furness, "in the personal character of Jesus an all-inspiring revelation of what *is*, of what is in the nature that we all share with him. Not from any theological propositions, however logically sound, not from any verbal precepts, however wise and pure, can we draw the strength that we greatly need amidst the impenetrable mystery of life. It is in the being of Jesus that the saving power of our Christianity dwells." "In Jesus," says Theodore Parker,* "the Godlike and the Human met and embraced, and a Divine Life was born. . . . As the result of his virgin purity of soul and perfect obedience, the light of God shone down into the very deeps of his soul, bringing all of the Godhead which flesh can receive. . . . And real Christianity gives men new life. . . . It would lead us to form Christ in the heart, on which Paul laid such stress, and work out our salvation by this; for by the Christ we form in our hearts, and live out in our daily life, we save ourselves, God working with us both to will and to do." † By this *consensus* of representative voices, Unitarian Christianity is shown to have a standard, though it may have no creed; to furnish an adequate basis for the religious life, though it can offer no tenement-house of theology "To be let" to those who cannot build for themselves. Orthodox Christianity also has its common standard as distinguished from the differing creeds of its various sects. This standard of orthodoxy is very clearly stated in the paper read at the session of the Evangelical Alliance, in New York, by Dr. Theodore Christlieb, an eminent German divine. "Our central position or citadel," says Dr. Christlieb, "is the redemption and atonement accomplished by Jesus Christ. This central dogma of the atonement," he continues, "requires certain presuppositions, in respect both of God and man, which are absolutely indispensable if it is to stand. The presuppositions are these: Our naturally lost condition by reason of sin . . . and the saving will of God

* Sermon on the Transient and Permanent in Christianity.

† M. Albert Reville, the distinguished French Protestant of the Liberal School, says, in a recent notice of Max Müllers Lecture on Missions, "The essential element in the Christian character and the Christian life is the religious and moral disposition of the soul, *whose fundamental traits are visible in the historic personality of Jesus.*"

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caused by his merciful love which carried out the atonement by means of the God-man, Jesus Christ, the Crucified and Risen."

Observe now these opposing standards of Liberal and Evangelical Christianity. The former is a "rule or model" for the religious life, the latter a fortress in which religion is intrenched. The former is self-poised, like the globe, which swings freely as it moves on in its well-defined orbit; the latter is extensively fortified and well-bastioned, like a citadel whose own walls are confessedly inadeqate for its defense. To, me says the Unitarian, Christianity is the *life* manifested in Jesus, — the life which ever was and ever is "the light of men," which shows me how to live and how to die, how "to do justly, love mercy, and walk humbly with my God." And this life I accept as the rose or the lily takes in the sunshine, with absolutely no presuppositions about it. *It finds me.* It feeds me. It inspires me. By its shining I see at once the actual defects of my character and the exhaustless possibilities of my nature. This life of perfect love awakens in my own soul that twofold love which toward God is affectionate trust and toward man is brotherly kindness. So far as this force of Christian love possesses me I am enabled to make the most and the best of myself that it is possible for me to become, — while "the stature of the fullness" of Christ is the clear height forever beckoning me to rise to the perfect manhood. This revelation of divine goodness in man which comes through Christ, culminates in his death on the cross. That sacred emblem, —

> "Lifted high among the ages,
> Guide of heroes, saints, and sages,"

sets the seal to the character of Christ. The life was not lived for the sake of the death — but the death was the crowning act of the life, in solemn attestation of the truth he had taught and had lived. The cross of Christ is, therefore, the convincing proof that the love which suffers, enduring all things and never failing, will forever win. It assures us that our sorrows, if borne as Christ's sorrows were borne, will ever lift us nearer to God; that what we sow in tears we may reap again in joy; that the light of Calvary can make our common griefs and frequent trials to shine with a glory like that which sunset clouds take on when the dying day

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robes them in hues of crimson, purple, and gold, such as the noonday sun could never paint. This theme — the power of Christ's cross — cannot be adequately set forth in this connection. It is like a rich melody of Mozart, almost exhaustless in the varied harmonies we may set it to. The point which I wish to make is simply, that Unitarian Christianity takes away no lustre that rightly belongs to the cross, — while it regards the cross as marking the culmination, the highest point, of a life *on whose lower slopes, radiant with the beauty of active holiness and a loving Spirit, our souls find their ordinary pasturage, the refreshing nourishment of a Christian's Faith and Hope and Love.*

In thus making the mind of Christ, the Spirit of Life in Jesus, our standard, we neither take anything from, nor add anything to, that great historic personality which has so powerfully influenced the life of man, and entered so deeply into the civilization of the race, for almost nineteen centuries. It is true we pass by unnoticed the theological puzzles and philosophical enigmas which men have propounded concerning a double nature in Christ; and we pay no heed to any of those presuppositions on whose precarious foundation so many creeds of churches and systems of theology have been built up. But our conception of the character of Christ takes in all that is real in his life and work, — including the death on the cross, — and all that constitutes that pure Ideal which like the poet's "light that never was on land or sea," is the glow that transfigures earth and the dream anticipating heaven. Not the shifting shadow of an ancient myth, not the outgrowth of an ingenuous fanaticism which the wisdom of after ages can rightly condemn, but historically true, so that we feel sure it can be realized within the conditions of our common humanity, the life of Christ is at the same time the ideal of the Perfect Manhood, preceding and pointing our best endeavors, suggestion and prophecy of that which we yet shall be.

To the adequacy of this standard as the rule, and as an inspiration of the religious life, the testimony is very much stronger, and represents a much larger proportion of the best minds of the age, than without inquiry we might suppose to be the case. I need only refer to the noble utterances on this point of Maurice, Robertson, Stanley, and Brooke, and the other representative men of the

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Broad Church in England. But important sections of American Orthodoxy (I mean of course the Orthodoxy of to-day) are hardly a step behind this Broad Church theology of the mother Country. In the very meeting of the Evangelical Alliance at which the distinguished German divine seemed to be the spokesman of the whole body in defining Christianity as the "atoning work wrought out by the God-man, Jesus Christ," other definitions of Christianity were given of a widely different import. In a paper on the subject of "Reason and Faith" the Rev. Dr. Washburn of New York said, "To find in Christ that revealed grace of our Father which we need, and to follow him in the renewed and holy life which is life eternal — this is Christianity. It is its beginning and its end." And again, "The *Mind of Christ*, of him whose truth is not a philosophy but the life of men, is the Christianity we need in a time when the hungry thousands are asking — amid the questions that touch the being of any revelation, nay, the being of God and the soul — for a gospel of positive and living meaning." In equally strong phrase is the affirmation of the same truth made by Ex-President Woolsey of Yale College in his famous sermon on "The Religion of the Future:" "Nothing," he says, "tests a religion so much as the way in which it moulds the life of men. The life of Christ is the central power in Christianity. The strength of Christianity is in the lives which it has formed, and especially in that one life which it has set up as the perfect model." It would be easy to multiply testimony like this from the ablest scholars and divines in the ranks of modern Orthodoxy. But more important than any such testimony can possibly be is the witness which we find to the truth of our present thesis in the writings of men who approach the life of Christ from the stand-point of historical and ethical inquiries — writers like Lecky, for example, who in endeavoring to account for the peculiarities of Christian civilization as distinguished from other forms of civilization, discuss the question of Christ's influence with no reference to its theological bearings. * Such writers trace back not to the Hebraism out of which

* "It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and constitutions,

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Christianity grew, not to the *cultus* or the creed of the Catholic Church, not to the ancient philosophies which blended their streams with the onflowing current, but to the life and character of Christ, *to the being of Jesus*, that enthusiasm for goodness and that other "enthusiasm of humanity," which flowed in over the dreary waste of helplessness and despondency wherein man was left by the ebbing tides of the old Roman civilization, — enthusiasms which have awakened a new piety and a new morality in the world; rapturous hopes, and fervent beliefs in the divine possibilities of human nature.

Adequate then as a "rule and model" for the moral life of men — as the inspiration which kindles and feeds the aspirations of mankind for a better future — the spirit of life in Jesus Christ is also a powerful incentive to man's faith in God and his hope of immortality. Even the imperfect representations of the life and mind of Christ which have been given in the rites and creeds of the past, have been the most effectual means ever employed of bringing men nearer to God as well as nearer to each other. They who learn of Christ learn how to pray, because they acquire the gratitude, the trust and the aspiration which are the chief elements of true prayer. His person has a power to fill the imagination and arrest the affections, as well as to deepen and purify the conscience; and a life whose springs are "hid with Christ in God" takes on at once a prayerful aspect; so that acts of devotion and exercises of piety become as spontaneous and as natural as the songs the wood-bird sings — the songs that come from its own light heart of gladsome trust and upward soaring.

Yet those who hold up this "Unitarian standard" of Christianity must prepare themselves to defend it. They will find arrayed

has been not only the highest pattern of virtue, *but the strongest incentive to its practice*, and has exercised so deep an influence that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This indeed has been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the church, it has preserved, *in the character and example of its Founder*, an enduring principle of regeneration." — *Lecky's History of European Morals*, Vol. II., p. 9 (American Edition).

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against them two classes of opponents: on one side the champions of old-school orthodoxy in the various Evangelical sects, and on the other side all those who support what is known as the "free-religious" movement. The former class and their objections we may leave unanswered since our best allies are in their own camp. The sure advance of large sections of orthodoxy toward the distinctive doctrine of Unitarianism as it has been here defined, is significant of future alliances by the side of which the Evangelical Alliance of to-day will seem but a paltry sect and a narrow party. We are not called upon to do anything to hasten this swelling current. Our concern is more with those whose tendencies of thought are in the opposite direction. So far as it indicates a movement for the purification of religious belief and the deepening of the religious life, the so-called free-religious movement is one to which we cannot afford to be indifferent. When men whose Christian spirit is beyond question challenge the Christian name we must give them a respectful hearing. When they tell us we must seek some other standard of religion than the life and character of Christ, we are impelled to examine the substitute which they offer. Paul knew not Jesus "after the flesh," yet he taught the Master's doctrine better, clothed it in more attractive dress and adorned it by a more Christlike life than other apostles who thought themselves the very elect because they were the chosen of Christ himself. If religion to-day is about to receive the impetus of another Pauline crusade — if apostles of truth who take not the Christian name are about to give new breadth and depth and strength to religion and reinforce the life that is the light of men, let us who call ourselves Unitarian Christians bid them Godspeed and gladly welcome the inspiration which always comes from a fresh and pure enthusiasm. But this breadth of sympathy — this candid listening to whatever claims to be the most advanced religious thought — is no reason why we should not give a reason for the faith which is in us, no ground for silence or indifference when discussion and zeal are sure to be the best promoters of the truth. Against those writers, therefore, who from the free-religious point of view deny the adequacy of Christ's character as the standard of a religion, I would urge these replies to some of their arguments. When they ask us, "Why go back nineteen hundred

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years into the remote and hazy past for a Saviour — an inspirer of Faith and Hope and Love?" my answer is: It is not we who go back, but across those long and mostly dreary centuries *Christ comes to us* as a present force, a living power, as one who is somehow, *by the image we form of him in our hearts*, nearer to us than the saintliest of our contemporaries. When a friend in San Francisco or in London, one whose love is everything to me, sends me a message of cheer or of comfort, his word, flying over a continent or darting through three thousand miles of ocean, brings him nearer to me than all the bystanders in the telegraph office. So when you are at Rome your pilgrim feet bear you at once past Papal shrines and mediæval ruins to the classic Forum, that "charmèd spot" under the Capitol which, as Byron says "was once and long the centre of the universe." "There," says Hawthorne, "the events of old Roman history and of Roman life itself appear not so distant as the Gothic ages which succeeded them. Those mediæval times look farther off than the Augustan ages." Yes! *something happened* in that old Rome under the Cæsars, something which civilized man recognizes as having greatly helped to make him civilized. Law and government then took shape and form to be transmitted to all after ages — not as new inventions or unexpected discoveries, to have their day and then be forgotten; but as the results of long experience clarified by the keen insight of the Roman genius and illustrated in the marvellous growth, the political prosperity and power of the Republic and the Empire. And because that something happened in the Rome of two thousand and more years ago, it is really nearer to us than the Spain or the France of to-day, nay, has lessons for us, and speaks words of wisdom to us, by the side of which many of our modern theories of law and our social experiments are but as floating dust to the solid earth. Forces that civilize and uplift the race are not spent in a few centuries. They flow onward like rivers that gather volume as they run and man neither ignores nor forgets their *source*.

So it is in religion. Jesus Christ as an inspirer of love, as a quickener of the human conscience, example and ideal of divine Manhood, is not of yesterday. He is of to-day; better known, more loved, more followed than any whom we call living men. Such at least he is to me; and so long as he is so I deny that I

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am looking backward for my inspiration to moral character and the religious life.

But, urges Dr. Strauss, — and with him the majority of free-religious writers more or less agree, — "I cannot consider Jesus as the centre and stay of the religious life for two reasons: first, he cannot be the centre, for our knowledge of him is too fragmentary; then he cannot be the stay; for what we do know about him indicates a person of fantastic fanaticism."

The fragmentary knowledge which the New Testament gives us of the life and character of Jesus is the weakest of all reasons for rejecting the knowledge itself or for refusing to estimate it at its full value. Minute biographies are not necessarily the best revelations of character. The head of Dante recovered from a long hidden fresco on the walls of the Bargello, in Florence, is a mere sketch by the side of many elaborate portraits of themselves which the old artists have left us. But neither Raphael nor Leonardo nor Titian looks out from the canvas with half the power to move our souls which Dante's face makes us feel the moment we gaze upon it. So a mountain summit, seen only through the breaks in the fog or in the rare moments when the clouds lift about it, sufficiently reveals its greatness and its glory. Enough of Christ we know to possess his "mind," to catch his spirit, though the records are so scanty, and some veins of purest gold lie deep in masses of flinty rock. "Spiritual realities," says Martineau, "would indeed be recognized *as* spiritual realities by few, had not the desire of the heart been embodied in the desire of the eye. But he who was solving the agonizing problems of ages, speaking to the depths of the human spirit in generations on generations yet unborn, and uttering 'the things which have been kept secret from the foundation of the world,' can afford to dispense with the minute history of his life, when he has power to turn every human conscience into a new witness of his truth, and every heart into a new evangelist of his glory."

As to the "fantastic fanaticism" which Strauss claims to have discovered in the Gospels, the intelligent Christian disciple finds this to be the refraction of light shining upon minds that but half comprehended it, or the appearance which is given by oriental imagery and modes of expression that must first be discharged

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of all transient applications and all local meanings if we would learn their true significance. The attempt to turn the Christ of history not indeed into a shadow, but into something grotesque and monstrous, will surely fail; for every candid mind can see how contrary to the records, when these are fairly interpreted, is this substitute of an ingenuous but deluded fanatic for him whose life was truth itself and whose truth was divinest life.

I have spoken throughout this essay of the life and character of Christ, saying nothing of his teaching separated therefrom. Such a separation is indeed purely arbitrary. Moral precepts and spiritual truth come from the moral and spiritual consciousness, not from the investigating and discriminating processes of the understanding; and they are not taught by demonstration, but by stimulating the moral and religious life. He who could say, "I am the *Truth*," must first have made every separate truth of his teachings an incorporate part of his own being — warp and woof of his character. The "Spirit of life in Jesus" is inclusive of all that he said and of all that he did and of all that he was.

Thus defined, the "mind of Christ" is not only adequate as the present rule and model for the moral and religious life of men — it is also a *permanent* standard. Since Jesus is an all-sufficient Guide to holiness, we have no need to look for another. Since he gives us in his teachings and embodies in his life the religious truths which lie only as scattered gems in the various other religions of mankind, we are not condemned to the painful task of making for ourselves a patchwork or mosaic from those complex systems. It would be but a painted lily at the best, and we possess the perfect flower, its beauty unsullied, its fragrance undiminished.

As a religion, having in itself the elements of permanence, Christianity is in harmony with the highest period — the period of maturity — in the divine education of the human race. It gives scope and object to a purely spiritual form of worship. It reveals the divine in the human, shows us the God of conscience, proclaims the universal service which is not in rite or sacrifice, in belief or ceremonial, but in love, "in spirit and in truth."

Then Christianity actually accomplishes — not in perfection as yet, but in part and in prophecy — the aim of all religions, *the reconciliation of earth and heaven.* Under the old faiths reli-

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gion was indeed raised from earth to heaven, but all the time its foundations were crumbling into ruins. The Greek had his Olympus above, but below Grecian cities and states were morally corrupt to the very core. At Rome in the Pantheon was a niche for every god, while around that august temple surged the tides of brutal pleasure and hellish wickedness. Christianity restores the foundation. "*On earth as in heaven*," is its sublime petition, its constant aim. The mediæval ascetic — monk or hermit — the other-worldly puritan, and the strict religionist and narrow-minded devotee of to-day, are all unchristlike; but the modern secularist whose purposes of making earth better ever revolve within the prison walls of time and catch no inspiration from outlooks into heaven, is just as far on the other side from him who sought to bring the divine out of the human, to realize the heavenly in the earthly, making man God, and earth and heaven *one*.

And, as the crowning assurance of its perpetuity, Christianity, though a *revelation*, so far as it is a disclosure to man of the possibilities of his nature, is an *evolution* in its actual workings in the human heart and in human society. Continually does it outgrow all its special forms, — all limitations of dogma and ritual. It has appeared now as Judaic, again as Hellenistic, — here as Catholic, there as Protestant, — robed in infancy in the swaddling clothes of myth and superstition, — standing in manhood in the naked statuary of its moral and spiritual truths; conformed to the prevailing philosophies of different ages, but transforming all philosophies into co-operating forces, even as it still associates with, and makes its own, whatever ennobles and uplifts humanity.

Is it a deceitful hope that looks for the speedy dawning of the day, when this tree of life, our Christian religion, so long mutilated by unworthy dogma and fantastic ritual, shall be thoroughly pruned, and full of sap rise higher toward heaven, while it spreads its broad branches over all the earth — its shade, God's sweetest boon to weary man, its leaves "for the healing of the nations"?

HENRY G. SPAULDING.

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A PLEA FOR THE HUMAN ELEMENT IN RELIGION.

My subject relates to the objections brought by scientific thinkers and others, not merely against Christianity, but against religion in all its forms, at least in so far as it can be defined as a relation between the souls of men and the Infinite Intelligence.

Whenever any one of us stands up in the face of the day, and addresses a prayer to God, he is said to be guilty of arrogant asumption, unless he is prepared to say that he has means of assuring himself of the Divine Presence other than those furnished by the methods adopted by such men as Spencer, Mill, Huxley, Tyndall, Darwin, Maudsley, Bain, Strauss, and the rest, who represent the different phases of dissent from the accepted propositions of theology. We are informed that, with their implements and the materials which they used, they have made as much of these problems as any one of us can hope to do.

Unless, then, we have the courage to say that we have means of knowledge which they do not recognize, we must surrender, if not our religious faith, at least our position as teachers of religion. We can no longer say "the unknown God, him declare we unto you." But rather, laying our hands upon our mouths, we shall sadly and silently retire to such callings as may open the means of an honest livelihood, and there abide.

We may, indeed, without arrogance, and as disciples of science, continue to be ministers of the moral law, of conduct, which Matthew Arnold accounts three-quarters of life. For all scientific teaching tends to show that the Golden Rule and the severest moralities are bound up with all that men consent to call the progress of the race. To the moralist no affirmations can be more satisfactory that the language in which Lubbock and Bagehot, for instance, have shown that suffering is the inevitable consequence of sin; that with increase of knowledge this fact will become more obvious; that science will render men more virtuous; and show more clearly, what man has already discovered, that the progress of *man* requires the co-operation of *men*. Thus far the course is clear enough for him who would attempt to improve the quality

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of this life by the enforcement of the essential principles of morality. But if one is to go further than that, and conduct services, and minister through sympathies, and bring to bear motives which appeal not merely to the desires and aspirations which find their fullness in this life; if he would expand the idea of human progress, and adapt it to infinite and eternal relations, then he has no furtherance from science in the most prominent phase of its modern expression. Moreover, science will suggest to him doubts and difficulties. If he would appeal to the immortal nature of man, he will be told that between the manifestations of mind and matter there is a perfect correlation, that mental and physical forces are mutually convertible; hence nature not only gives no hint of the immortality of the soul, but even makes it difficult to believe in its existence.

If we affirm that the conscience, moral sense, or intuitive perceptions of moral truths and their obligations imply a relation with the Infinite pattern of rectitude, we shall hear that the conscience of a man is the result of his social impulse, inherited and developed through countless generations; or that it is the sum total of the experiences of utility which he and his ancestors have wrought into the constitution of the brain, and into the traditions of society.

If we fall back upon the sight of God which the pure in heart, since the infancy of man, have declared to be their assurance of his presence, then we shall meet the objection, that by no valid process of investigation and proof has any observer of nature been able to find trace of the action of any force which cannot be accounted for as force inherent in matter. Or if, at the end of the search after the ultimate force, we come to a mystery, that mystery is inscrutable. When David appeals to the Father who pities man as we pity our children, or the unknown Prophet in Isaiah lifts his eyes to the Holy One who sitteth on the circle of the heavens, or Jesus puts himself into the hand of his Father, to do and to suffer all his will; when, with one accord from every kindred, tribe, and tongue and people, there arises a voice of supplication and the psalm of praise, so that in all ages the sorrows of men have shaped themselves into prayer, sand their joys have broken forth into singing, then it is said that David and Isaiah and Jesus have

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in such descriptions given us no record of any *discovery* of God, but only an unveiling of themselves. They project themselves upon the heavens like some shadow spectre of the Brocken, and call the image of their own affections the Father in Heaven.

Such conceptions, we are told, give us no real knowledge of any supreme Ruler of the universe, nor indeed can they assure us that there is any Personal One in whom we live and move and have our being, unless indeed we choose to give a proper name to the sum of things and call the cosmos God. Let us not worship a creation of the human mind, men say. Let us not project our own personality, and call this over-hasty conclusion of rash and eager theologians the Adorable God. And from another class, narrowing the protest to Christianity, we hear the objection and warning that no forms of religion, being human, do or can represent the absolute, eternal truth, rectitude, and love of the uncreated one. Therefore, if we are to have a religion, it must be the Absolute Religion, unencumbered by forms, untouched by human infirmity, unconnected with human personality. And as every established religion, including Christianity, bears marks, in its origin and expression, of fallibility and limited knowledge, we must allow no such finite expression to take the name Religion, which we reserve only for the Infinite and the Absolute.

Before we can dispose of such objections we must be willing, if necessary, to admit their full force and validity. If we reply simply by flat denial, and after that evolution and materialism and the doctrine of natural selection win the day, as they now bid fair to do, then we shall be left in the darkness with our denial. I am prepared, then, to admit that there is no form of religion, nor any conception of God, which is not finite, imperfect, and human in its expression. The Infinite God cannot be comprehended or described. The absolute truth is always known under limitations and in relations. There is a projection of our humanity in what we call God. We do attribute to him our human constitution. Each man's God is the image of his own highest ideal of Goodness, Beauty, and Truth; and every conception of God is like the soul of the man who conceived it.

The savage, chipping his stone arrows in the gloom of the primeval forest, will see no deity less savage than himself. He

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will have a fierce and brutal God. To wandering tribes of lusty men, the ruler above will be a mighty Prince, with a strong right hand, who delights in carnage, and can scent the battle from afar. To tribes dwelling on peaceful plains, after centuries of quiet, the peace below will deify itself above, and the simple faith of pastoral men will repose under the smile of the Heaven Father, the gracious Lord of the sky. To men fighting for justice and resisting tyranny, he will be the stern defender of the right, very pitiful to his righteous ones, but implacable to his foes. To those whose mighty souls have been charged with boundless love of man and unspeakable desire for purity and truth he is the gracious and bountiful source of love and beauty; the One who holds within himself the secrets of all things lovable and divine. This is anthropomorphism; to describe it baldly, it is a projection of our humanity upon the screen of the universe.

Now, instead of evading the objection, or denying its force, we may adopt it, enlarge it, and restate it as the affirmation which we defend, and then it comes out in this form.

The only legitimate knowledge of God comes *to* human souls *through* human souls. The revelation which God has been making through humanity since the beginning of the world is the inheritance which furnishes the *basis* of our own acquaintance with God, and is the sole condition of our present desire and power to seek communion with God. In other words, God is revealed only in the human forms of expression. That statement is not modified if you admit that conscience, the moral sense, intuitions, and all spiritual powers are the consolidated and inherited results of human experience.

Our view must be imperfect, finite, human. But that does not prove that it is untrustworthy or false. Our religious conceptions will certainly bear the marks of our own individuality. The more perfect the conception the more clearly will these marks appear. When a man takes any truth into his life, and works it over in the heat and stress of his vital forces, he makes it his own; and, when it comes to light again, it will bear the stamp his intensity and force have put upon it.

The Infinite, the Eternal, and the Absolute, appear to us under

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forms which are finite, temporal, and relative. But our knowledge is not therefore the less to be trusted. So far as it goes it is complete and trustworthy.

If we are driven to definitions and descriptions of the Infinite to test our knowledge, we reply that even of wood, stone, iron, and pigments we know absolutely nothing in their innermost constitution. Of the Absolute Essence we know no more, no less. By its *attributes* we know it, and its *attributes* we find in the human *intelligence.* And they can be represented only in terms of the human intelligence.

Moreover for us the Infinite and the Absolute have no value until they become relative and temporal.

The marble takes its value from the master's dream of beauty; the diamond becomes the indestructible and priceless jewel, not by value of its carbon, but by the process of its organization. The ages toil to make a diamond, and when it is made we do not prefer pure carbon. Something like this we may affirm of absolute ideas of truth and right and the knowledge of God. They do not take shape, intelligible to us, until they pass into the forms of human thought, feeling, and life. They have no value or existence, for us, until they are—

> "Heated hot with burning fears,
> And dipt in baths of hissing tears,
> And battered with the shocks of doom
> To shape and use."

The ages travail to make a single soul and to furnish it with spiritual facilities. We have no possibilities of virtue nor aptitudes for spiritual discovery which have not been generated and brought to perfection by untold struggles and trials of the past. And when in the process of the ages a soul has come to its birth, full of a new and rare inspiration, fitted to catch and hold and reflect the very light of God; when a prophet comes, a poet is born, a Jesus is begotten of God to show in what rare forms and with what ravishing beauty the human nature can appear, we cannot cast such persons and their human expression out of the account without losing the choicest elements of our knowledge of life. Apply our thought now to our conception of God. We say the Infinite is revealed everywhere, but we hear no voice, we touch

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no hand of God, and yet men affirm that he has moved them, loved them, taught them, and that they trust him. Shall we say these are only sensations, imaginations, movements of the mind, and we need not credit their testimony? Then by the same reasoning we deny the existence of the outer world and the trustworthiness of our senses. For we see no light, no form, no substance: we note certain sensations made upon the optic nerve. If we deny the evidence of these sensations we have no proof that anything exists. After the last demonstration of the materialist is complete, we have only to assert that it is all very well so far as it goes, only there does not happen to be any matter and that he has only been investigating a projection of his own humanity; and he is in the same predicament with the spiritualist. If he fall back upon cause and effect, and argue that, because a few particles of phosphorus in his brain have changed places, there must have been some adequate cause outside of him to produce that effect, we will adopt his argument for our own use. There are some physical phenomena which may serve us by way of analogy. Light better than any physical force we know furnishes poetic and philosophic analogies to illustrate the presence of God and the nature of human forms of religion. Tyndall furnishes one or two facts which answer our purpose. Pure light is imperceptible unless some object is in view, from which it shines, or from which it is reflected. If the stellar space were swept clean of stars and star dust, and no mist or mote passed before our eyes, we should face nothing but absolute blackness, though the light of unnumbered suns flowed across our field of vision. But let the smallest mote float in the air, and it reflects light. Let mists and vapors arise, and the air is radiant. Let clouds career overhead and they catch the glory of the impalpable ether and paint the heaven with beauty.

Our atmosphere is loaded with finest particles of matter. When the light shines through them, it is red or orange. When it is reflected from them, it is blue or white. By the intervention, then, of floating motes of matter, in an intangible ether which no man has seen or can see, we have the lights on sea and land, the splendors of autumn, the blue gleam of the sky and all the pomp of the starry hosts. We see the splendors of the light which is itself

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silent and invisible, of which we have in the last analysis no testimony but an affection of the optic nerve.

Take away the near and infinitely diffused matter which floats in our air, and we should face the sun, a fiery orb whose glare we could not endure, or turning away from it look into the intense blackness of space, in which was no friendly mist to intercept and give back the fleeting light.

May we not venture to say that the light of God is not unlike? Into his face we could not look and live, and no man hath seen God at any time. But yet his light shines out into all worlds. It enters the atmosphere of human life, and we see it as it is caught and held up by some human interest, hope, affection, sorrow or joy. As the dust floating in the air reveals the track of a sunbeam, as the mist arising from stagnant pool and malarial marsh paints the cloud scenery of the skies, so the light of God's spirit is caught and rendered to us by this human atmosphere, surcharged with emanations of human hopes and loves, aspirations and prayers. Give us absolute light and our eyes gaze into darkness. Give us absolute truth and our souls sit in the blackness of night.

All the wondrous panorama of the days, the change of the seasons, the varying hues of the sky, depend simply upon the qualities of particles of matter, by virtue of which they transmit, reflect or quench the rays of light; and all the glory of God, as it appears to us, the light of truth, the splendors of justice, purity, love, are but the hues and tints which human thoughts and emotions transmit as their interpretations of the uncreated God, whom no man hath seen or can see.

My plea then is for the human element in religion. There is absolute truth and right, but they are interpreted to us only by truth-telling and right-doing.

As we trust the evidence of science, when she testifies that pulsations of the unseen ether are the source of all the glory of the heavens and the earth, so we may trust the evidence of religion, when she testifies that all the beauties of the spiritual world are tokens of the unseen presence.

If this be true every form of religion shines by the one light. All heroism, fidelity, and faith are of God; and each human expression of truth is the revelation of two things, first of the man,

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whom it perfectly expresses, and secondly of God, whom it imperfectly makes known.

To recur again to that shadow spectre of the Brocken which furnishes such a convenient illustration to disbelief in religion, another interpretation is possible. The spectre is a magnified image of the man who casts it. It copies him in all respects, even to motion and gesture. But what casts that shadow; what furnishes the light which paints the form upon the mist? Not the man standing there alone upon the mountain-top, although it repeats his gestures upon the mist before him. The shadow is cast by the sun shining over all the heights behind him. Of that light of the morning that shadow is no copy or likeness.

Admit that our conception of God in its form and color is all human, does that prove that there is no divine being who is revealed to us through that conception? Have we not rather in this thought the only possible explanation of the firmament which appears to human faith, illumined by the Sun of righteousness and decked by the silent stars of duty and truth? The bow of promise which spans our lower sky is proof that the sun is shining through the mist and the rain; and may we not trust the prismatic hues of faith and hope which gleam upon us through tears and make even the storms of life contribute to its beauty?

If I read the lesson of nature aright, these hopes, longings, fears, aspirations, prayers of men, are indeed born of their own humanity; but they do in truth reveal God; and we may fearlessly trust the vision which is painted by our desires and tinged by our affections. They do not show us God as he is in his unapproachable and ineffable self; but they do show us God as he chooses to appear to human imperfection and longing.

Any theory of philosophy or religion which with reasoning or science corrects the vulgar faith, to leave it less human and comforting, is thereby shown to be less true than the superstition it supplants.

We say then David was right when he fled from his sins and his remorse to take refuge in the loving kindness of God, believing that his own fatherly affection was the reflection and promise of the Divine Goodness. The human heart does well to leap to its own generous conclusions.

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When the cavalier, dying on the field of battle, puts the cup of cold water from his parched lips, that it may quench the thirst of an unfriended soldier, they who see the act are dazzled by a ray of the Infinite Pity, which smites the soul of that loyal man and then shines all abroad as the light of human magnanimity. When the mother, dying in the fear and torment of the prarie fire, digs a pit for her infant child and shields it with her tormented body, her heart is a clear crystal through which shines the love which fills the Heart of hearts. And when the father finds his treasures there, past the extremity of woe and pain, he stills the tumult of his broken heart by no delusion when he trusts that like as a father pitieth his children, so the Lord pities him and hears the cry of his human longing.

If this be a correct interpretation of the facts of human experience, it discloses the only possible common ground on which all religious men may and must meet, without regard to supernaturalism, naturalism, revelation, or miracle. That is to say, whoever, on whatever grounds, comes to a belief in God, in the obligation of duty and in the life everlasting, must assume that a legitimate function of the human mind is the interpretation of that which is unseen and unknown, except as it is made known through impressions upon the human soul, a knowledge which comes to us first in the form of human experience, *preceding* all formal thought, suggesting all research, being the first intimation that there *is* any unknown or mysterious realm in which discoveries are to be made.

There is nothing in supernaturalism, or naturalism, to conflict with this statement; it is not affected by any discovery of the materialist; it is not contradicted by any theory of the utilitarian; it is compatible with the law of evolution, and in harmony with the doctrine of natural selection.

On other grounds and by other methods science may arrive at intellectual affirmations of the being of God and the obligation of the moral law. But in no other way that I can conceive can man be assured that the Infinite Intelligence is benevolent. Men may think that God *might* love them, they may hope that he *will* love them, but they can be assured that he *does* love them only when they have had the testimony of experience. This question is prior to and strikes deeper than any subsequent inquiries concerning

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any special, abnormal or unique manifestations of God in souls specially prepared, commissioned and enlightened.

The only ground for any belief in any revelation, universal or special, or in any providence, general or particular, or in any benevolence controlled by Infinite Intelligence, must be found in the constitution of the human soul, in its power to receive and transmit rays of the infinite attributes. If we let go that, I do not see but we are at the mercy of the materialist.

And now I foresee the inevitable objection. This is not science; it is not exact; it is not conclusive; it leaves room for the play of the imagination; all manner of superstitions, and crude beliefs, and half-truths, and total errors may huddle themselves under this cover. And that is true. But it is no more true of this, than of any other department of human knowledge. All science begins with a multitude of details, in which are erroneous observations, false perceptions of real facts, imaginations and inferences. But the one thing common to all knowledge, that which sets it apart from delusion, is that by truth-telling faculties a truthful impression of existing facts is gained, and however much that knowledge may be adulterated and mixed with error it is indestructible, and by the methods of science, especially by the logical faculty, it may be disentangled, verified and established beyond dispute.

We anticipate as the result of the scientific synthesis the affirmation, that in the universe we find unity of force, unity of law, unity of plan, unity of mind, and the crowning of the process in the belief in the Being of God. But meantime, while Science is studying and Philosophy is deciding, human hearts are crying out after God, aye, and finding him too by an older way than science, by the method of the mother's love and the father's care and the child's confidence. The scientific theist certainly cannot deny the validity of these human affirmations. For the highest results of his scientific research were anticipated centuries ago by unlearned men. The scientific athiest can deny their validity only by cutting the ground from under his own feet, and falling into universal skepticism.

It is difficult just here to hold the balance in every poise, to give human experience its proper weight without unduly lessening our regard for the logic which sets the facts of experience in order. On

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the one hand, logicians sometimes seem to think that their grist grew in the mills which grind it. They seem to forget that, before their logical mill-stones can find any proper employment, the seed must be planted where the rich juices of the earth can have access to it, where by day the rain and the sun may search out its living heart, and in darkness the dews may feed it, while with hopes and fears and anxious toil the reaper must wait long for his harvest. Instead of contenting themselves with their legitimate function as grinders and sifters, instead of recognizing the fact that, unless men had been pouring into their hopper the products of human life, their everlasting grinding would have resulted in noise, dust, and explosion of the mill-stones, they seem to say, "For a million years or more men have been feeling, hoping, loving, wishing, expecting, aspiring, and praying; it is now time to stop all that; the time for seeing and believing is past, it is now time to think."

That is a notable phenomenon, but it is not singular. A few years ago men talked so about mathematics. Plato and his disciples discovered and studied the conic sections. For many generations the work went on, until every property and relation of these curves seemed to be known; and then Natural Science said, "That work is done, now let it alone and attend to realities." And just as men were ready to forget the work of their ancestors, Kepler and Newton came to say that, in these very curves, the great law of force was manifested, and these fancies of the ancients represented the motions of the heavenly bodies; and this profitless play of the human intellect was the necessary introduction to the Philosophy of the Physical Universe. This is the language of the mathematician, *mutato nomine* it applies to these theological researches which men have been making since the beginning of the world.

But, on the other hand, we must as freely admit that men of feeling and experience, who have gained knowledge by the bold incursion of their heroic and prophetic spirits into the domain of ignorance, who, by magnanimity, faith, hope, and charity, have taken the kingdom of heaven by violence, are often unduly averse to submit to the winnowing and sifting process, and hate the mills of logic because they are full of noise and dust, while outside the

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sunshine is sweet and birds sing and flowers bloom in the summer air.

For the rest of this century we seem to be doomed to a suspension of prophetic insight. The poets, the seers, the mystics, the gifted explorers of the spiritual realm, are disenchanted by the methodical explorations which we, the sensible sons of the nineteenth century, are now making. But when the necessary threshing and winnowing are over, and the air is clear again, may it not be that, even as the result of scientific research and strict logical deduction, the old saying will again come into vogue, with new meaning and force, "The Life is the Light of men"? And then may not the scientific rule for the conduct of life be promulgated in the injunction to make the most of these human instincts, affections, and aspirings, and then trust their guidance, without waiting for the formal account which in some remote century Science may be able to give concerning our future destiny and the being of the Infinite One? and in cases where the noblest impulses and logic come into collision, as they will sometimes seem to do, to trust the soul, without waiting for logic? In a noble nature the vehement impulse which *seems* to be right is more likely to be right than the formal deduction of logic which contradicts it. If premises are erroneous, the more exact the process of reasoning, the more hopelessly wrong the conclusion. At such a moment the true corrective is not more logic, but more experience, and better observation of phenomena.

No longer ago than my own college days, a man of science demonstrated to a too credulous class that it was impossible that the Atlantic cable, then newly laid, and temporarily a failure, had ever worked, or ever would or could work. The few uneasy fluctuations of that little mirror in the Bay of Heart's Content, he affirmed, had been interpreted to stand for intelligible signals only by over-credulity or fraud. But when some loving soul received the message of affection which but one human being in all the world could have indited, and that one beyond the sea, theories and logic were remanded to the subordinate position where they belong. In human life, in the Bay of Heart's Content, there are signals making, much misread, misunderstood, and denied; but they who comprehend their meaning will not refuse to accept their

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comfort because they cannot explain the process of their transmission.

What now? After this affirmation of the validity of human experience as the main factor in all spiritual knowledge, does it follow that our knowledge is complete cr satisfactory enough to warrant our sitting down content with our discoveries? Yes, if any one think he comprehends the meaning of all this yearning and mighty uplifting of the ages towards the Infinite, and has found for himself any expression adequate to convey a description of the source, method, and results of the open communication of God *through* human souls *to* human souls. But, No; if any one believes that in the current of human experiences, flowing down through a thousand generations in tradition, in custom and habit, in instinct, and hereditary influence, there has come to him, and is now flowing through his personality, the only means that he has or can have of coming to a knowledge of the unseen and mighty Force which has established this material universe, and now fills it with the light of inscrutable being. It will be no incentive to idle credulity or superstitious content to take this first step in legitimate investigation, and satisfy ourselves that to know God we must know man, and that knowing man we have, not only a *symbol* of the divine nature, but a revelation of it.

If we take that first step together, we come into a noble unity. Our second step may divide us, but only in non-essential details, about which we cannot quarrel in the presence of the inspiring truths to which we shall be admitted.

GEORGE BATCHELOR.

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CORNELL UNIVERSITY.

THIS institution is situated at the head of Cayuga Lake, Ithaca, Tompkins County, N.Y. As its principles and aims and methods are in some respects different from those of any other university in the country, it may not be without interest to give some account of them.

For two centuries there had been more or less pronounced dissatisfaction on the continent and in England with the old scholastic methods which prevailed in their universities, and endeavors were made in some instances to modify them, but without success. The increase of commerce and manufactures, consequent upon the influx of new life into the old civilization, produced by the Reformation, made more and more urgent demands for educated engineers and mechanics and chemists. Professors in these branches were demanded more than in Greek and Latin and Logic, yet they were not to be had, and the business of the nations went floundering on as it might under the guidance of a few geniuses and self-educated men at an immense pecuniary loss.

In the time of Cromwell, the Marquis of Worcester, who felt most pressingly the need of better machinery and engineers, and who had invented a steam engine, proposed that instruction in studies relating to various branches of industry, then rapidly springing up in the kingdom, should be given in schools then established, or in new institutions. But the proposition was so foreign from all the received ideas of education that it did not gain a hearing, or gained it only to be ridiculed; and for two centuries more education was supposed to consist in learning what was done in the world two thousand years before, and not what the world was doing or needed to have done then. The sewerage of Rome demanded more attention than the sewerage of London, and the Pireus more than Plymouth. It was thought more important to know the quality of Cæsar's cloak than to learn how to furnish cheap and comfortable garments for the naked peasantry. So for two centuries more the old gerund-grinding machines ran on, and no mills were provided to give bread to the people.

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As the centuries passed the demand of industrial education became more clamorous and imperative; and about fifty years ago some of the most eminent statesmen of England made an appeal to the nobles and people, and endeavored, by establishing the University of London, to furnish an education which had some reference to their own age and needs. They did not propose to exclude the study of past ages, either their languages or customs; but they proposed to include modern languages, and studies relating to industrial pursuits. The great universities of England, Oxford, and Cambridge, were almost monastic, theological institutions. They had on them the mould as well as the moss of ages; the chains as well as the chairs of the old theology. To enter and to graduate the student must confess belief in what was incredible. The new university was "unsectarian," and a howl went up from Land's End to the Tweed that it was "godless;" and there was a shudder through all Bishoprics. Notwithstanding the patronage of such men as Macaulay and Sidney Smith and Brougham it has not prospered as its founders hoped and as it deserved.

In our country, in which our colleges had followed in the track of England, the demand of more varied culture was keenly felt, and about thirty years ago that most eminent of educationists, Rev. Dr. Wayland, President of Brown University, Rhode Island, endeavored to enlarge the course of study so as to include many branches of practical utility not taught in colleges, and also to give students a choice of studies during a part of their course. This latter privilege had been most strenuously and successfully urged by Dr. Channing upon the corporation of Harvard University. Notwithstanding Dr. Wayland's great influence in his denomination, — for Brown University is a Baptist institution, — he could not introduce his system, and was compelled to compromise for a fragment of it, which, of course, did not educate students as he designed any more than the fool's brick which he carried in his pocket made a dwelling. The great man yielded, confessing that he had been "nibbled to death by ducks."

But the demand for industrial education became more and more imperative. Manufactures were increasing, railroads were extending, mines were opening, and there was not a school where engi-

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neers and chemists could be educated. Abbott Lawrence was an intelligent manufacturer, and he saw that for manufacturing to be a success in this country we must have men educated with reference to industrial interests, as we have for the bar and the pulpit and the hospital. He therefore founded the Lawrence Scientific School in connection with Harvard College. Industrial and literary studies were now first united. Shortly after this the Sheffield Scientific School was founded at Yale College by Mr. Sheffield. But students in these schools were not considered on an equality with classical students. Those preparing for the "learned professions" were considered superior to those preparing for the "industrial professions," and to be bachelor of arts was more than to be a bachelor of science.

The State of Michigan took a step in advance. Industrial studies were introduced into the State University at Ann Arbor, and as far as possible the students in all departments heard the lectures of the same professor, and were held in the same honor. A proficient in science was as eminent as a proficient in language. A student thoroughly acquainted with the geology of Michigan was as honorable as one who thoroughly understood the ruins of Rome. Distance lent no enchantment to the view. Knowledge was knowledge, and none the less valuable because it was useful.

During these years, the continental nations had been aroused, and had established industrial schools at immense expense and on an immense scale. They had discovered that industries were to give distinction and power to nations, and they were prompt to render their own foremost by establishing at an enormous outlay scientific schools. The forge, the furnace, the turning lathe, the crucible, the theodolite became instruments of education as well as the lexicon and grammar. Millions of dollars were lavished on some of these schools of the arts and trades.

The United States were provoked to activity. Dr. Channing had urged the importance of consecrating the proceeds of the sales of the public lands to the cause of education, a third of a century ago. A bill was passed in Congress to do this, but James Buchanan vetoed it. But the end was not yet. In the second year of our civil war, in its darkest hour, when the rebel army

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was almost in sight of Washington, Justin S. Morrill, Senator from Vermont, introduced and carried a bill granting public land to the States for industrial education. He had the wisdom of a statesman and the faith of a saint. With a hostile army thundering at the gates of the capitol, he looked at the future needs of his country, and provided for them as if in a time of profound peace.

The bill provided that "land-script" should be issued to the different States at the rate of thirty thousand acres for each Representative and Senator. In the schools to which this gift should be applied, "subjects relating to agriculture and the mechanic arts" were to be made "leading branches," "without excluding other classical and scientific branches, and including military tactics." The smell of powder is in the last provision. This "land-script" could be sold by the States, and the money appropriated to the prescribed purpose, but the States receiving it could not "locate" the land, for the obvious reason that one State cannot own land in another. The States accordingly sold their script, and either gave their money to existing institutions or founded new ones, some States giving it to one, some to two or more.

The State of New York received script amounting to almost a million of acres. The script was selling at this time at about sixty cents an acre; and twenty institutions, calling themselves colleges, were clamoring for their portion, which would have been about thirty thousand dollars, — not enough to support one first-class professor in each. This distribution would have frittered away the magnificent donation. If an individual could be found to take the "script," and "locate" the lands, it would be much more valuable, and would found one excellent institution. And this is just what Hon. Ezra Cornell, of Ithaca, did. He took the "script," and became bound for the market value of it at that time, and also gave five hundred thousand dollars to aid in founding a new university, "where," to use his own words, "any person can find instruction in any study." He also became bound to pay over to the university the proceeds of the sales of these lands, at whatever price sold above the value of the "script" at the time of the arrangement, deducting therefrom only the cost of "locating" and selling the lands. Not a cent would come to him from any increase in their value. Mr. Cornell also gave a

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farm of two hundred acres, on which the university buildings are erected; and with gifts from other individuals the university has received one million five hundred thousand dollars more. So that it has received two million dollars besides the land-script. This money, excepting the five hundred thousand dollars given at the foundation by Mr. Cornell, has been invested in buildings, library, laboratories, cabinets, models, &c. The library already contains thirty thousand volumes of carefully selected books, and the laboratories are well furnished, and the workshop well equipped.

By the "Act of Incoporation" the university is required to receive one student free of tuition from each representative district in the State, on condition, of course, that such student is properly fitted to enter the department for which application is made, thus opening its doors to one hundred and twenty-eight students.

There are "special faculties" to the following departments of knowledge and study: agriculture, architecture, chemistry and physics, civil engineering, history and political science, ancient and Asiatic languages, North European languages, South European languages, mathematics, the Sibley College of Mechanic Arts, military science and tactics, natural history, philosophy and letters. In these departments there are thirty-nine resident and non-resident professors and assistant-professors, and eight instructors, — in all forty-seven teachers. It has been one of the customs of the university to provide lectures to the students by men eminent in special departments, and some of these are called non-resident professors. Others, like Froude, may not give but one course.

The whole number of students now in the university is, in round numbers, five hundred (four hundred and ninety-six), of which about twenty-five are young women. In 1869 there were nine graduates; in 1870, twenty-four; in 1871, forty; in 1872, sixty-seven; in 1873, ninety-five, — making in all two hundred and thirty-five alumni.

I will now state some of the fundamental principles on which the university rests. I shall be indebted for these in large part to the inaugural address of President White, whose thorough and comprehensive scholarship qualifies him to speak with authority on

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educational subjects. Foremost of these, imbedded most deeply in the charter, is "*the close union of liberal and practical education.*" Heretofore mental discipline and practical use had been almost completely sundered. Trigonometry and surveying were taught without the theodolite and chain. Chemistry was studied by formulas on the page, and not by practice in the laboratory. Imagination and memory and taste were cultivated, but their uses in life were comparatively forgotten. The student should *do* that about which he theorizes. His tastes should transfigure his blacksmith shop into an artist's studio. He should see more than bread in the wheat-field, more than lumber in the forest. Æsthetics and trades should be united. Literature and labor should join hands.

The second foundation principle is, "*unsectarian education.*" The charter is very decisive on this point. It says, "A majority of the trustees shall never be of any one religious sect or of no religious sect. And it further says, "No professor, officer, or student shall ever be accepted or rejected on account of any religious or political views which he may or may not hold." It is not surprising to those who know the virulence of sectarianism that the university is and has been most bitterly and slanderously assailed for this reason. It has been called "Godless," "Infidel." And its last entering class of one hundred and eighty students were called "raw recruits of Satan" by a Methodist paper daring to call itself Christian. The denominational colleges wished to have the "script" distributed among them, and since it was not they have discharged their venom against it in every possible way. No little ill-feeling has been stirred up by the preachers of these sects and the articles in their papers. Morning prayers, however, have been held in one of the halls which all who wished could attend. And a beautiful chapel has been erected in which, during a part of the year at least, there will be preaching by celebrated preachers of different denominations, representative men of each. The result will be, I presume, courses of sermons on given topics like the Bampton Lectures. Students attend church or not as they please, and where they please.

President White, though ecclesiastically an Episcopalian, is a champion of religious freedom, and hates sectarianism as he hates

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meanness. He gives a few instances, in his inaugural address, of the mischief and folly of sectarianism in colleges. "One of our most honored college presidents of New York," he says, "was excluded from teaching natural philosophy in a New England faculty because he was an Episcopalian. One of the most honored college presidents of New England was excluded from teaching Greek in a New York faculty because he was a Unitarian. One of the most renowned of college presidents in the Western States was rejected from a collegiate position in this State because he was a Presbyterian. One of the main college presidencies of New England remained a long time within these latter years vacant. Why? There were scholars, jurists, statesmen in that commonwealth who would have felt honored by the position. Why were they not called? Simply because the statutes of the university required the presiding officer to be a clergyman of a particular sect, and no one of them happened to be found willing or able to undertake the duties. One of the largest colleges in this State rejected one of the best modern chemists because he was not of a certain sect. A noted college in a neighboring State rejected one of our most noted mathematicians and astronomers for the same reason. Nor are these extreme cases. There are those within the sound of my voice who have seen a college long suffering for want of a professor in a certain department difficult to fill. A man of the required sect was at last found admirably fitted, but this man was rejected. Why? Because he was not of a certain peculiar party of that particular sect. . . . The sectarian spirit has been the worst foe of enlarged university education."

Such facts as these ought to make every denominational college hang its head in shame when it assails Cornell University, because it is unsectarian.

Another of the foundation principles with this university is, "*the concentration of revenues for advanced education.*" As stated before, if the New York "script" had been scattered among all the colleges in the State the result would have been meager indeed. The payments would hardly have been felt anywhere. Now the whole attracts attention and endowment. I have already said that one milllon five hundred thousand dollars have already been given the university since its first endowment,

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and its success will win other gifts. Lectures can as well be given to hundreds as to tens, and compensation can be offered sufficiently tempting to attract the ablest professors in their respective departments. If the endowments of all the colleges in Massachusetts were united on one the result would be vastly more satisfactory. What magnificent apparatus, what extensive laboratories, what perfect cabinets it might have! Now the colleges of the country are poor, and the means of instruction very limited, and the instruction itself unworthy, on account of the division of resources.

As an indication of the waste of money and poverty of apparatus in some of our colleges let the following facts be observed. Of two hundred and twenty-two colleges examined in the northern States, ninety-six had less than one hundred students; sixty-one had less than fifty; thirty-eight, less than thirty; and twenty-one, less than twenty students. A miserable show indeed. Now look at the expense. One of these colleges with six students and three in a preparatory department had *seven* professors; another with five students and seventeen in a preparatory department had *seven* professors; another with eight students and twenty-five in the preparatory department had *eight* professors; and one college had had one student and *six* professors. If these professors are paid anything, what an enormous waste of means there must be!

Sectarianism multiplies colleges and diminishes their value. Cornell University would show how much more valuable large endowments and a large number of students are, both as respects means of instruction and its excellence. Distance has become of so little importance, owing to increased speed in traveling, that the location of a university is of small consequence, provided it is on or near some main line of travel.

This university also *equalizes the different departments of studies*. Four years study of science is counted equal to four years study of language. Three years study of engineering is as good as three years study of literature. And to this end students in these various departments are considered, and consider each other, as equals. They associate together, hear many of the same lectures, and graduate together; the bachelor of veterinary science, and the bachelor of arts, and the bachelor of civil engineering, and the bachelor of mechanical engineering, and the bachelor of

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architecture, and so on, receiving their degrees at the same time and place.

Scientific studies hold a very prominent place in the university, and it is somewhat surprising that they are chosen by a large majority of the ladies instead of literature or the languages. And the university also aims to give opportunity for, or rather requires, the application of science to art. Hence the work-shop, where the principles of the lecture-room are applied, and men are trained to the use of tools as well as to the solution of problems. Educated mechanics are graduated to take charge of shops and superintend the building of machinery and bridges, and on the farm various experiments are tried, and tools tested. And in the laboratory fertilizers and soils are analysed, and the best determined. In a word, it is the aim of all the studies of the university to help man live rightly, as having soil to till and souls to nurture, and to give use to all his attainments in practical life.

In order to keep fresh life in the governing power, the trustees are chosen for only five years, and the alumni are allowed to choose one trustee each year, out of the three to be elected, so that one-third of the board of Elective Trustees will be chosen by the graduates. It might not be a bad plan to have the trustees choose the professors every five years. Some of our life professors grow intolerably lazy and stupid in their easy chairs. It would do them good to expect to give an account of their stewardship as often as once in five years. And in order to cherish manliness in the students their manhood is regarded. There is no system of espionage; and students do as they please, and study when they please. No inquiries are made, if they are prepared in their studies and violate no laws of the land. They are treated as men and citizens. "I will not ask you," says President White, addressing the students, "to be true to us. I will ask you to be true to yourselves. In heaven's name, be men. Is it not time that some poor student traditions be supplanted by better? You are not here to be made; you are here to make yourselves. You are not here to hang upon a university; you are here to help build up a university. This is no place for children's tricks and toys; for exploits which only excite the wonderment of boarding-school misses. You are here to begin a man's work in the greatest time

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and land the world has yet known." The "crowning ideas" of the university are the supreme "need of labor and sacrifice in developing the individual man, in all his nature, in all his powers, as a being, intellectual, moral, and religious, and of bringing the powers of the man, thus developed, to bear upon society." To this end men are educated here with life and its duties always before them. Not that the ideal is overlooked, but that the real is made supreme. The students are not disciplined by puzzles to invigorate the mind, but by principles to prepare them for citizenship. It is believed that the best mental discipline can be obtained, from what will be useful to-day in life, and that the best incentive to study is the evidence that what is learned will add to one's capacity to benefit his fellow men, to ennoble labor in all its departments, as well as fit a man to appear gracefully in a drawing-room; so that the hard hand of toil shall be an instrument of as intelligent a mind as the soft hand of literature; so that the soiled garments of mechanic or miner shall not indicate ignorance any more than the soft raiment of the lawyer, clerk, or clergyman. A sneer at a laboring student would be treason in the university. Every student is measured by what he knows, not by what he does; by what *he* is, not by what his father is or owns.

Such are the foundation principles of this new university, and such the history of its origin. Much as a class of educators may laugh at the idea, it is an *American* University, founded upon the *American* ideas of man's rights and duties as an individual and citizen. Borrowing from the educational institutions of all nations what is appropriate to our needs, it has still been organized and is conducted on the American ideal of man and society and government. That it has realized its ideal is not true; that it has made creditable progress towards it, is true; and that it will give itself no rest in its efforts to attain it, is truest of all. The experiment is a difficult one, and in part the more difficult because before untried. Tentative measures must be adopted which will need modification. There are no old tracks in which the wheels of this new conveyance can run. The road must be built as it goes on. Mr. Cornell, the founder of the university, is a man of great sagacity, and President White is without a superior as a scholarly and experienced educationist. That some modifications will be necessary

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in the present methods, I have no doubt. I think I can see where they must be made; and they will be made as soon as they are felt to be necessary; for these men are progressives. Their minds are open to light; and they do not think that the first methods adopted are final. They have no prejudices to overcome, no crystallized systems to stand in their way, and if a perfect universty system can be wrought out for this American people, it will be done in Cornell University.

R. P. STEBBINS.

NOTE. Since this article was written the Commissioners, appointed by the Legislature of New York, to examine the affairs of the University, and especially to investigate the charges made against Mr. Cornell by Mr. McGuire, a member of the Assembly, have made their report. They wholly exculpate Mr. Cornell of all the charges made against him, as managing the funds of the university for his own benefit in desregard of its best interests. They also make several suggestions in regard to its improvement, both in its method of instruction and the application of its funds. They reccommend that the funds given by the United States be kept separate from funds derived from other sources, as being those over which the State has entire control; and that the funds given by individuals are to be managed by the Trustees as they deem best, the State not being responsible to the United States for them. They further recommend that the income derived from the funds given by the United States should be appropriated for the industrial department of the University exclusively. This disposition of the income would apparently conflict with the statute providing it, which, in establishing industrial departments, expressly declares that it is is done "without excluding other classical and scientific branches." There is no ground of reason in the statute, it seems to me, why no student should share the benefit of that fund who does not labor with his hands. R. P. S.

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THE RELATION OF THE CHILD TO THE HOME.

WELCOME as the baby generally is in the home, there is always a slight reservation of tone, as if it were somewhat of a doubtful good in the present to be much favored with the society of children, say from the age of six when the first exquisite budding beauty of infancy is passing away, to that of sixteen or later when the graces of manhood and womanhood are ripened to perfection.

This is a period full of anxiety and trial, of doubt, mistake, and failure both to the parents and the children, and it is hard to adjust the mutual relations and to make the home a little commonwealth where the rights of all are mutually respected and the powers of all may have free scope and wise direction.

For this age covers the period of transition from childhood to manhood, from irresponsible unconscious action, charming even in its wilfullness, to responsible self-direction; from the domain of pure authority on the part of the parent, to that of reason and influence; from the child's duty of implicit obedience, to that of conscientious adherence to right at the cost of all personal attachments.

In various individuals these limits are constantly shifting and changing, so that this period of life partakes at every moment of both of these characteristics. While fast losing the unconsciousness of childhood, it is slowly gaining the self-dependence and self-control of manhood; it has neither the charm of the bud, nor the perfection of the fruit; it is neither apple-blossom nor ruddy Baldwin, but the green apple with the dry calyx of the flower clinging to it, and only a hint of its mellowed juices in the tart and bitter green apple flavor. The will is roused into action, but not yet brought under steady control; the passions are awakened, but not developed; the body is rapidly growing, the tissues thickening, the bones hardening, the functions ripening, but nothing is yet stable or fixed; the tastes are indicated, but not assured; everything is tentative and changeable.

The child passes rapidly through many phases of moral and intellectual life, as well as of physical: now graceful as a gazelle, now awkward as a clown, now resembling one ancestor and then

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another; at one time indulging a wild straying fancy that borders closely on mendacity, at another so scrupulously exact that no word is suffered to escape unchallenged. The youth now promises to be a poet or a student, and soon after rushes into action with the energy of a railway president; the boy or the girl who scorned dress and society, and the frivolous company of the other sex, in a few months blossoms out into a fop or coquette, whose whole thoughts seem bent on self-adornment and admiration.

This flexible period is the time of education, and hence present results are not so important as correct processes; and discipline of the powers is the object to be sought for, not the amount of work accomplished.

This stage of growth is usually less attractive in the home circle than any other. The visitor plays with the baby, or admires the young lady, but is rather annoyed by the restless activity of the growing boy, or the numberless questions of the inquisitive girl. With these young people everything in life passes an ordeal of criticism and question; nothing is taken upon trust; every word is watched to detect a mispronunciation or a mistatement, and the love of contradiction becomes almost a passion. The mind acts as awkwardly as the body; it cannot bear the weight of its rapid accretions, and feels its growing pains with keen sensitiveness; it stretches out its unmanageable limbs in everybody's way, and is perpetually encountering remonstrance and rebuke.

We are frequently reminded of Carlyle's savage proposition in regard to young men: —

> "I have heard affirmed, surely in jest, observes he elsewhere, by not unphilanthropic persons, that it were a real increase of human happiness could all young men from the age of nineteen be covered under barrels or rendered otherwise invisible, and there left to pursue their lawful studies and calling, until they emerge sadder and wiser at the age of twenty-five. . . . Such gawks are they and foolish peacocks, and yet with such a vulturous hunger for self-indulgence, so obstinate, obstreperous, vainglorious in all senses, so froward and so forward, no mortal's endeavor or attainment will, in the smallest, content the as yet unendeavoring, unattaining young gentlemen, but he could make it all infinitely better were it worthy of him."

It seems as if parents and friends felt bound to atone for the excessive petting and unbounded indulgence afforded to little chil-

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dren, by the snubbing and severity of criticism bestowed on them at a later age. They seem to think, as our Calvinistic friends do, that a conviction of sin is the first step to grace; and to produce a consciousness of extreme homeliness in the girl, and of unconquerable awkwardness and rudeness in the boy, is the prime duty of moral and intelligent parents. Most children suffer bitterly from a sense of unloveliness and unworthiness at some period of their growth.

And yet, after all, it is this very time of childhood on which the real meaning and value of home life so largely depends, which makes it so rich and varied and full of interest. Its very life and activity, its progress and change, the value of every hour of this swiftly passing formative period, fills the day with importance and interest, always makes a brighter future possible; and, by its constant demand upon the parents' care and thought, taxes all their energies and brings out all their love. What is a home without the brave merry boy who brings in the whole northwest wind every time he opens the door, or the girl whose presence is the sunshine of the house?

Here, too, there is a re-union of the father and mother as equals in importance and influence in the home. The mother reigns almost supreme in the nursery; but, as the boys and girls gather about the evening lamp, the father has his opportunity to answer the questions of the young intelligence, and to infuse the sterner lessons of duty which he has learned in his broader experience of life.

After the first period of mere animal dependence, or even then, the baby may more safely be passed into strangers' hands than the growing boy or girl; for what else during this anxious and trying period can supply the want of the true father and mother, on whom the claim is of natural right, not of reason and gratitude, in whose affection the child trusts from instinct, even when a painful sense of deficiency and unattractiveness makes him jealously doubt all other love? Unless his faith be rudely shaken by extreme unworthiness, the father is still an oracle and the mother a divinity during this time; and the child in all his trials still feels the same trust that we do in a Heavenly Father, — that he will bring it out all right at last somehow. An elder sister being once unable to answer a boy's question said, "Do you think I know everything?"

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"Why, yes!" said the boy, as if the doubt had never dawned upon him. "I shall never forget," said a modest savant, "the pain I felt when in the course of my studies I first found I knew something my mother did not."

But here comes in the tragedy, — we fathers and mothers are not divine and perfect, but poor, frail, fallible, selfish, ignorant, erring mortals. How can we save the child from these rude shocks to his faith, and how lead him onward when we have so poorly learned the way ourselves? Let us see if we can by a few suggestions help to any answer to this question which every teacher and parent must so often have asked.

Above all, I would recommend Schiller's maxim, "Remember the dream of your youth;" but to this must be added, "Neither forget its realities!"

Here is a great difficulty, either that we lose our bright ideals, and, despairing of life and its glories, chill the hearts of our younger friends with cynic maxims of distrust, or cold indifference; or else that, contrasting the after sufferings of life with the fancied happiness of youth, we place our golden age in the past, and do not believe that children have any real troubles, and so give them no real help.

But the trials of this period of life are very intense and severe. Think of the little soul brought face to face with all the mysteries of life, with no experience to guide it, not having yet acquired any control over itself, and not knowing how to escape by love and labor from the questions that haunt it. To all this is added the extreme shyness of youth, which conceals its deepest life as it would a crime, and has yet established no relations with others which would give it any help in looking at things from a different point of view to its own.

Here the sympathy of the parent is all needed, but it must be given with the utmost sweetness and delicacy. It is all important that there should be openness between the mother and child; but the confidence must be won, not demanded. Often the only help that can be given to those suffering under these mental tortures is to show them, as Carlyle has said, "that others have suffered the same." This relieves the isolation of the soul, puts the fact into relation with other facts, and so, under the dominion of law, thus

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restoring the sense of harmony and unity. Margaret Fuller relates a most touching instance in her own experience, when, almost frantic from a combined feeling of wrong within herself and unkindness from others, her teacher simply and frankly related to her an incident in her own life, and so made her conscious of sympathy and possible peace. Most happy is the child who can feel that the parent, through all this experience of life, has come safely to trust and serenity of heart.

But especially should this confidence which the child, after many struggles perhaps, has come to repose in the bosom of the parent be held utterly sacred. Any breach of faith in repeating to another what has been told in sacred trust, will often throw the poor sufferer back upon her own morbid thoughts, feeling as if the inner shrine of her temple had been thrown open to the vulgar tread of strangers.

It would be hard to overrate the moral and the physical importance of this perfect openness of heart between parent and child, which depends most of all upon the simple, reverent attitude of the older life towards the younger. One little practical hint I cannot help giving to mothers, and that is upon the preciousness of the hour when the child goes to rest. The habit of putting the child to bed, or at least of visiting him for a few good night words before he sleeps, is a great help in establishing a sympathetic confidence between mother and child. We all recognize this as a fitting "hour of prayer," when the soul seeks help and communion from the great spirit; and so the child will pour out to its natural helper, the thoughts and feelings which shun the garish light of day. Many a wrong deed done, many an injustice endured, many a doubt will be confessed at that hour, and in the quiet stillness and relaxation of the system the word of tender rebuke is felt more deeply, or the encouragement accepted more freely, than at any other time.

But if the mother or father seeks to secure the child's confidence she must also raise herself above jealousy, if another have an influence over her child which she cannot gain. This will sometimes happen; for it is a curious law of our moral nature, which often makes it more possible to confide in a stranger than in one near in blood and affection. It is one of the varied means by

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which nature so carefully secures variety in her results. If the parent accepts the relation, and rejoices in the good her child receives from any source, her own influence will be strengthened in the end; but if she fights against it, it will shut the child's heart against her, and add strength to the power which she deprecates.

Again, we must remember the transitional character of this period, and not exaggerate its faults.

Youth has not yet learned to look on both sides of a question, and so honestly overstates the one it sees, being utterly incapable of correcting its observations. This is not lying; but if we treat it as such, it may become willful persistency in wrong. Yet it is just as fatal to laugh at and thus encourage such exaggerations of word or manner. Gentle sarcasm and humor will often at once reveal to the young enthusiast the absurdity of which he has been guilty.

The moral sense is in the same condition as the imagination. It is very sensitive and keenly active, but is not balanced and trained. The child divides the world into good and bad, and will accept no qualifications of the one, and no excuses for the other. He does not acknowledge limitations, but expects his heroes, like those in the fairy stories, to stride over all obstacles and to conquer all opponents by his mere will. Especially is the child's sense of justice very keen, and, as he looks at things mainly in relation to himself, he is shocked and outraged by many things which look very wrong to him from that particular point of view.

This often brings great difficulty in a home where there are permanent invalids. The natural tenderness of the parent towards the sick child, and the compensating indulgences granted to him, are misunderstood by the other children, who claim a rigid equality. The invalid, too, may take advantage of this feeling, and become selfish and exacting, and hence it becomes a difficult matter to preserve unharmed the sense of justice, and yet bring out the loving kindness which the unfortunate sufferer should excite. The healthy children should be brought into the counsels of the parents, and made to realize their greater blessing, and the duty to sacrifice some of their pleasures to the solace of the sick member, while the invalid should be most carefully held to the idea of justice and duty, and saved from becoming the victim of self-indulgence and indolence.

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Into this period comes the difficult question to be settled anew every day of the true relation between discipline and independence. There is no question that the baby must at some period be managed by gentle loving force without any appeal to reason. The point is how gradually to substitute the one for the other, making self-control continually more and more take the place of authority. We cannot let even our youth try their own experiments with arsenic or corrosive sublimate, or let them go at random to dance-cellars and grog-shops, but we must train them in principles and habits which will make them as safe in relation to the one as to the other. We must save them from the power of early association with wrong, but we cannot keep them from the knowledge of good and evil.

It is hard for parents to accept this new relation of independence, and feel that their part is to watch the growth and help the development of a new individual force, not to mould it according to their pattern. The passage seems so rapid from the perfect dependence of childhood, that the mother stands aghast at the attitude of the child towards her, and often will never emancipate it from tutelage unless circumstances force an actual separation. Few understand how to smooth the passage from obedience to co-operation, and so secure the full value of the new factor in the family life.

In this country, where independence is the national watchword, and young America is a synonym for boisterous revolt, it may be thought hardly necessary to insist much on its importance; and yet with all this surface freedom there is often a great want of independence in the control of time and the choice of pursuits, especially for girls. In our best Western families there is a very pleasing recognition of this freedom of the children. No old traditions stand in its way, and the young people seem to be accepted as a component part of the family council, entitled to form plans and announce them, and yet bound to respect the rights of others, and be courteous in yielding their own.

With this need of independence should be recognized also the need of active work for young people. "What was I made for?" "What object is there in living?" are the hard questions which press upon young minds of the higher classes with whom material

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subsistence is not a daily anxious question. This is the great problem of education which can only be hinted at here, how to develop the physical and mental powers simultaneously, and to give the sense of useful labor as a stimulus to mental acquisition. The growing child needs to feel his relation to the world of use; and there is no greater safeguard against vice and evil habits than intelligent industry inspired by a noble motive. Let girls as well as boys be early familiar with the hammer, the axe, and the spade, and let the result of their work be manifest as adding to the comfort and pleasure of the home if it extend no further.* And as early as possible let the great lessons of self-reliance and respect for labor be practically taught, by holding every child responsible for the employment of his time, and apportioning his enjoyment to his faithfulness to his labors.

This season of youth is full of activity; every faculty demands employment, every thought expression. If we do not allow it free scope and occupation it will seek out channels for itself, and too often become destructive both of its own and others' welfare. If "Satan finds some mischief still for idle hands to do," he is not a whit less ready with neglected brains and empty hearts, but fills them for his own purposes. The surest way to keep out evil is to keep in good; but the vacuum must be supplied from whatever source is at hand.

If it is true that the boy and girl need work as well as physical gymnastics, the same thing is true of intellectual pursuits. Few young people have an abstract love of truth sufficient to satisfy them in pursuing their studies; they need to see their practical bearing, and also to have the imagination kindled and fed at the same time with the reasoning powers.

Except religious feeling and moral principle, there is no greater safeguard for the young entering upon life than refined tastes and a genuine enjoyment of beauty, especially when this is associated with

* It is a very common error in attempting to teach children manual labor, to give them poor tools or useless work. They soon come to feel this is make-believe work, and it does not satisfy the need of nature. "If you want children to love sewing," said a wise woman to a young teacher, "give them good needles, and let them make something that is to be really used, not sew up long strips of cloth which could be done in five minutes by the machine."

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love and reverence for home and early friends. It is astonishing that this culture and refinement has been thought less essential to boys than to girls; the young lad with his passions all alive, full of animal vigor, and exposed to all the coarse temptations of the street, is supposed to be able to read vicious or exciting books with greater safety than the girl. It is a most false idea; the boy especially needs such a love of purity, nobility, and refinement engrafted in his very nature, making a part of his inmost being, that the vulgar companion and the low revel shall be an offence and an abomination to him instead of a temptation. For this purpose let him find his pleasures at home in the companionship of mother and sister and friends. There let the merry sound of music be heard, and dance and game enliven the evening circle. Let him remember the theatre as a scene of enjoyment with his father, not as a stolen pleasure, and take his share in reading aloud the humorous novel in the family circle instead of poring at night over some vile trash which he has secreted from the stern criticism of his elders. Most happy is it when the whole household are united in a common work and effort in which young and old may take their part. The sanitary work for the soldiers had this blessed influence in many homes, and many philanthropic interests do the same good in rich families which the necessity of toil accomplishes in the families of the working classes.

There is a possible excess of direct work for children which favors egotism; it is far better for the child to feel that he can work with his father and mother for noble uses, than to become conscious that he is their main object in life, and that everything is made subordinate to his pleasure and advantage. "Let us live for our children" does not express the highest aim for either party; let us lead our children up to live with us for the highest and best, is the true aim.

But while it is all important to make the home bright and cheerful and attractive to the young beings who are growing up in it, there is a dangerous tendency with us to anticipate the excitements and pleasures of life so that all interest and enjoyment is exhausted before the proper season arrives for partaking of them. The little girl who would be just as happy with her dolls and her hoop is taken to the play and the opera; all the excitements of dress and late hours and stimulating food are provided for boys

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and girls even before they have entered their teens. Even the fine art of the opera palls upon such precociously stimulated imaginations, who have seized only the superficial pleasures of the scene, and will hence never come to a deep and genuine appreciation of the real thought of the composer.

We must remember that this period of life is not so important for what it is as for what it helps the child to become; but every period is helping towards the grand result, and we cannot make up fully at any later stage for what was neglected or ill done in the beginning.

We speak of a child as teething, for instance, when the tooth is cutting through the gum, but that is not the important moment to secure sound, healthy teeth; even ante-natal conditions affect them far more powerfully. So we do not sufficiently realize that false excitement, stimulating food, and coarse associations, in early childhood, produce unhealthy developments just as certainly as if applied in later years.

Dr. Jeffries tells us that the change in the eye which usually obliges us to put on glasses at about forty-five or fifty years of age, really begins at ten years. So do many of the most important changes in the physical system which only reveal themselves at a much later period.

The child of ten years old who is over excited by parties or theatres, or fed on stimulating or insufficient food, may often lay the foundations of the disease for which Vassar College or Ann Arbor will have to bear the blame. And so in mental life the insufficiency of the training of this period forms the great stumbling block in the way of our higher education.

It is in the home that all these safeguards for the growing child must be found; it is especially for them that the home is needful. We have no right to expect that the school can take its place. The school has its definite purpose, and rightly used will supplement the home life and make it more rich and beautiful; but we have no right to demand of it that it shall do the whole work and train the child in its whole physical, mental, and religious development. For this end the home must be a true republic, not a lawless democracy without order or law, where the turbulent majority overbear all the rights of the more experienced but less active minority; nor an absolute monarchy where the interests of the

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feebler members are sacrificed to the benefit or the caprice of the few; but a commonwealth where each contributes his share to the general good, and receives in return the justice and help which is his due.

Such a home prepares its children for the broader field into which they must graduate sooner or later; it sends them forth armed to meet the dangers and strengthened to perform the duties of mature life; and it remains always a living memory to cheer the heart and stimulate the energies by the blessed influence which never dies out. In such homes the children, like roses, are beautiful in every stage of their development, because all become symmetrical in freedom, and the wide scope and variety of life makes a place for every individuality; and from such homes, where all work together towards a common goal, radiates an influence which blesses the whole community in which they are found.

EDNAH D. CHENEY.

"IN HIS NAME."

MR. HALE has taken those three Bible words — "In his name" — as the title of a story which, apart from its artistic excellence, deserves, by reason of its historical, ethical, and religious value, to be ranked as the best Christmas tale that has been written since the days of Dickens' Christmas Carol. In so doing he has awakened inquiry as to the real meaning of these words, which are so often used in the Bible, and so often misused out of it. To trust in Christ's name; to pray in his name; to give of your gold and silver, if you have them, or, if they are lacking, to give a cup of cold water even in his name; to seek deliverance from your besetting sins in his name, and in his name to cast out of society the demons of crime and sensuality, — what does it all mean when dug out of the grave of dogmatic theology, in which too often it lies buried, and lifted up to the higher level of the thoughts and speech of daily life?

Nearly the whole difficulty about the question comes from our

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modern notion that names are altogether arbitrary signs, just a heap of labels out of which you can take any one at random, tie it to any object you please, and feel sure that it will answer every purpose. But among the Orientals the name was descriptive of a fact, and not given from any wayward fancy; so that Beersheba was "the well of the oath," and Bethhaven "the house of idols." Jordan was "descending," and Kidron "very black," while the sea of Galilee was "Jam Chinnereth, the sea of the harp," because it resembled that instrument in shape. So eager was this desire to make the name a true representative of the person or thing, that a system of re-naming everywhere prevailed, and Simon, who stood in the front rank of the apostles to meet the first shock of any onset, was re-named "Peter,—a rock;" and Joseph, the Levite, who sold his lands to feed the starving Christians of the early church, received the new name of "Barnabas, the son of consolation." Hence came the well-known pun, "nomen est omen,"—the name tells you beforehand what kind of a man you will find one to be. Hence, also, to be *called* anything and to *be* that thing, however different among us, were synonymous expressions in the East; and Christ's beatitude—the peace-makers "shall be called the children of God"—means neither more nor less than that they shall be his children.

And though among us the name is often bestowed arbitrarily, yet after having been once associated with a person, it stands for his real character and being. The instant you hear a list of different characters mentioned, as the patriot, the traitor; the hero, the saint, your mind recalls some one name to which each of these terms applies. Indeed the name and the character become at last so inseparable, that you cannot come across the latter without calling it by the former, just as Shylock, when enraptured by Portia's first decision, could not help believing that a Daniel had come to judgment. When, therefore, Jesus claimed to be the Messiah, and the puzzled disciples asked, "Why then say the scribes that Elijah must first come?" he pointed to John the Baptizer, roving about with unwearied feet, in the spirit and power of the older prophets, and said, "I tell you Elijah has come. There he is, that man who was sent from God, and who is called John. He is in very truth the Elijah that was to come."

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Now from this we can see how it is that a name, when once wedded to a person or thing, can grow in beauty, meaning, and power, and gain an ever-increasing influence over our hearts. Take, for example, the name of Christ. It means little to the child, and far too little to us children of a larger growth. Yet, when we have questioned, and he has answered; when we have sorrowed and he has comforted; when we have erred, and he has called us back; when we have fainted by the road-side, and he has renewed our strength, — in short, when the influence of his life and gospel has made us eager to do the divine will in all holiness of heart, his name rises higher in our regard, until at last it is above every other human name.

Therefore to do anything in another's name is to do it by virtue of the spirit, power, and character expressed by that name. This is the essential meaning of the phrase, whatever else may at times be added. By the strength which entitles a man to be called "a Hercules," he performs his herculean labors. By the artistic skill which makes you call him "a Raphael," he shows on canvas the glory of the human form. By the military genius which suggested the name of "another Napoleon," he wins his battles on the bloody field. By that disinterested love for country which led you to call him a "second Washington," he manages affairs of state so wisely as to promote, not his own, but the common wealth. And by virtue of that pure, holy, consecrated spirit which makes you feel that he is Christ's, he takes up and carries forward the work which the Master began. For to do anything in another's name means, chiefly, to do it by having in yourself something of the spirit, power, and character which that name denotes.

Such, for instance, is the meaning of the precept to pray in Christ's name. There is no magical efficacy in simply saying the last three words. They are not a spell to exorcise the demons from the heart. They are not a charm to level every mountain of difficulty and fill up every yawning chasm of doubt. They are not the secret pass-word that will admit you to that divine kingdom of peace and love. They are not a heavenly countersign to bear witness to the genuineness of your prayers and secure their acceptance at the courts above. For to pray "in Christ's name," does not mean to close every petition with these words, as if *that*

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would make it any more sure of being heard and answered, but rather, that we should come to God in the same spirit of trust and love that moved the Christ himself. When, with the same spirit in us that was in him, we come just as he used to come; when we are as willing as he was to take whatever heaven shall send — even so, Father, for so it seems good in thy sight; when we trust as he trusted, love as he loved, and like him seek not our own will but the will of him who made us, — then it is that we truly pray in his name, for we pray as he used to pray himself.

But again we are urged to seek the truth "in his name." Yet this does not mean that the gospel will yield up all its secrets to us if we simply pronounce over it these three words; for it will hold those secrets fast and never let them go, till we come in a Christ-like spirit, with an open mind, a loving heart, and ready will, eager to catch every truth, however opposed to our prejudices, and willing to live up to it, however great a sacrifice it demands. It is by having something of the mind that was in him formed also in us, that we are able to learn the truth as it is in Jesus. Yet even when we have learned all he taught, we have not done everything that is meant by seeking the truth in his name, for we have not done all that he did himself. Our religion is often spoken of as a stream which bubbled up to the surface of the earth, eighteen centuries ago, and has been flowing ever since that time, through the world; and though, of all figures of speech to express our faith, this is perhaps the best, it is still very incomplete. No long river was ever kept full by simply its own fountain; it would dry up and vanish if it were not renewed every spring by the melting snow, every fall by the drenching rain, and every summer's eve by the gentle dew. So the stream of Christianity is continually fed and kept full to the top of its banks, by those new revelations of divine goodness, power, and will, which "drop as the rain, and distil as the dew." It was to these daily and hourly intimations of the Holy Spirit that Jesus listened, no less than to what God had spoken at sundry times, and in divers manners, unto the fathers, by the prophets; and if we seek truth in his name we shall seek it where he did, in the full stream which flows from the past, and in the whispers of the still, small voice this day, this moment, to our souls.

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And thus we come to the last question of all, What is it to *live* in Christ's name? For this does not mean simply to call one's self a disciple of Jesus and profess a faith in his religion. Such professions, when sincere, are good and ought to be made, but they do not begin to exhaust the meaning of these few words. You live in his name, just so far and only so far, as you live so that the name will fit you. When you stand where he would have stood were he now upon the earth; when you throw the whole weight of your influence into the scale which would have received his; when you approve what he would have approved, denounce what he would have denounced, and in all things speak as he would have spoken, and act as he would have done, — then you live in his name, because your life manifests the same spirit that was in him; and "if any man have not the spirit of Christ, he is none of his."

We have read of men and women, even if we have not known them, who, in spite of frailties and imperfections, bore nobly the Christian name, and never disgraced it. They are those who would not prostitute their heaven-born powers to any base purpose even to satisfy their craving for bread. They are those who would not renounce their allegiance to truth and righteousness even to gain the kingdom of the world and the glory thereof. They are those who kept steadily in the way of duty, and would not turn to the right hand or the left into any by-paths of sin and folly. And though in their humility they hardly dare assume the Christian title, much less assert their likeness to their leader, you are none the less sure that the same spirit which made Jesus the Christ has been born in them also, and that they are living, trusting, and working in his name.

RICHARD METCALF.

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THE CALCULUS.

SPACE and time are so entirely diverse in their nature, that there is no connection or relation between them; except through the mind, as percipient of both; or through will, manifesting itself in motion. In contemplating space we see it as external to the mind; our consciousness does not sharply locate its own whereabouts; we fancy ourselves near the Eyegate or Eargate of the town of Mansoul; but cannot say precisely where our council chamber may be situated. Not so with time, our consciousness is sharply defined; we are neither in the past nor in the future; our conscious moment is the now, without duration. Hence we can more readily imagine ourselves freed from limitations of space than from those of time. We can imagine to ourselves time in the flow of our own thoughts; the thought of space necessarily takes us out of ourselves. But when we go out of ourselves and contemplate space, we carry time with us in the very action of our thought. In all closer contemplation of outlines, the attention is transferred successively to different points of the figure, and time is occupied by that transfer. Thus we come naturally, and almost inevitably, to regard the line as the path of a moving point, the surface as generated by a moving line.

Thus space and time, though heterogeneous, are united into one science of mathematics by human thought; and the laws of algebra, or time, are applied to geometry, or space. By this simple device, into which Descartes and Newton were led by nature's own guidance, the human mind has extended almost indefinitely its geometrical acquisitions; it was by carrying, as it were, its native element of time with it into the domain of space that it has conquered so vast a field.

When we remember how intense the delight which man feels in the discovery of mathematical truths; how many of the noblest thinkers of the race have owed their finest discipline to this pursuit; how rich the harvest of practical benefits which have flowed from the application of mathematics to the arts and sciences; how magical their effect has been in banishing superstition, and elevat-

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ing the general tone of human thought and human endeavor, we may surely own, with gratitude, the marks of divine wisdom and love, in this gift to man, of the power to penetrate space, and apply to it the laws of time. It is a peculiar gift, not a necessary accompaniment of intellect, for sometimes the brightest intellects possess it in only a very feeble degree. Thankfully, therefore, do we acknowledge the presence of an Infinite Spirit, giving good gifts to man in the inspiration of a Leibnitz and a Lagrange, as well as of a Handel and a Shakespeare.

The main source of this power given by algebra to the geometer, is the comprehensiveness of the language put into his hands. The introduction of general and abstract terms is always a means of enlarging the grasp of thought, and increasing the clearness of reasoning. Space has its three dimensions, its elements of magnitude and direction; and although, in one aspect, the simplest of all possible objects of thought, may yet, for purposes of reasoning concerning it, be advantageously reduced, by algebraical language, to the one term of quantity, capable only of flowing in one direction, and being considered as greater or less than a given magnitude. But the generality thus introduced is made vastly more general by using symbols which shall combine, in one letter, various forms and relations in space, defined according to judiciously selected and easily interpreted laws. Thus, for example, all possible triangles, plane and spherical, and all their properties are implied in the single equation, $r = pq$; and a similar condensation of meaning is attained in mechanical science. Another source of the peculiar power of the calculus arises from the plasticity which it gives to infinitely rigid space. In experimenting upon a rectangular beam, cut from a round piece of timber, we can readily determine its strength when set edgewise; but cannot tell what the strength would have been had the sides been in different proportions. The rectangular parallelopiped inscribed in a cylinder is as absolutely fixed in its dimensions as the hewn timber, but by expressing those dimensions in language borrowed from the science of time, we can imagine them changing in their proportions, and the strength changing with them. Thus we can determine the precise proportion they must bear in order to give the strongest possible rectangular beam that could be cut from a round log.

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This illustrates, by a simple example, the power given to geometry by Newton's conception of fluxions, his introduction of the idea of velocity into the consideration of form.

The appearance of the same algebraic law in the creation, under the two forms of time and space, has already been alluded to as proof of unity of design; the angles of leaves and the angular velocity of planets being expressed by the same series of fractions. Other examples confirm the sublime induction. The elasticities of gases, strings, and rods are so fundamentally different in kind that we see no connection between them. The elastic force of the stretched string we need not determine; that of the rod, and that of the gas, can be determined only by experiment, and when determined they have no very apparent connection or relation with each other. Nevertheless, each of the three has a peculiar relation to the force of gravity; of which it is, nevertheless, entirely independent. The velocity of a sound traveling in the air, near the earth, would be, were no heat developed in the action, equal to the velocity acquired by a body falling from a height equal to that which the atmosphere would have could it be all compressed to the density of that near the earth surface. The velocity of a wave traveling on a string is equal to that which would be acquired by a body falling from a height measured by the length of the same cord equal in weight to the tension of the string. And if we take a very fine glass thread by its two ends, the infinitely varied and beautiful forms which it can be made to assume, of waves and folds and kinks and loops, the figure eight and the circle, are all expressed in mathematical language by the same forms as those which express the motions of an ordinary pendulum, under the forces of gravity. The genetic connection, between these forms and these motions, we do not see, any more than that between the times of the planets and the angles of the leaves, but the intellectual connection we detect, and it leads us to recognize with reverential awe the presence of Intellect in the disposition of the particles of both gaseous and solid bodies.

THOMAS HILL.

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LITERATURE FOR THE YOUNG.

[We desire to call especial attention to this article as an official communication prepared, at our request, by the Ladies' Commission on Sunday-school Books. Only those among our readers who are unfamiliar with the activities of the Unitarian denomination will need to be informed that this Ladies' Commission was organized nine years ago in order to select, for recommendation to Sunday schools and to families, suitable books for the young. It was made up of ladies of the highest literary and religious culture. During all these years they have devoted themselves, with the most painstaking assiduity, to the work, of which they have realized more and more the importance as they have learned to know more completely with what a mass of unprofitable or pernicious reading our generation is being flooded. By their wise judgment and taste and fairness they have won the confidence of other denominations as well as of our own; and we anticipate as the result of their labors, when these shall have become more generally known, not only a service to those who may avail themselves of their catalogues in the purchase of books, but an influence on publishers and authors in the production of this class of literature. If once public sentiment shall fairly be roused to the importance of the right sort of reading for the young, — and to the poisoning nature of much that is now most widely circulated, — the makers of books will be compelled to conform to a higher moral and religious and literary standard. — ED.]

THE Ladies' Commission on Sunday-school Books examined, from October, 1873, to May, 1874, three hundred and forty-three books, and approved eighty-two. The Supplement to the Catalogue of 1871, which has just been issued, contains the titles of all books recommended during the past three years. Italics are used to indicate those approved since October, and they are mostly publications of the past year.

Perhaps the question most frequently asked in regard to our work is why we reject annually so large a proportion of the books that we read. Therefore, as we have now for several years based our decisions upon some general principles of criticism, we venture to give certain classes of objections to books for the young, which are clear in our minds. And without involving ourselves as a body in the invidious and dangerous work of publishing our reasons for rejecting special books, we are willing, in answer to

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these inquiries, to state broadly the most common causes of condemnation; in other words, what we find to be the besetting sins and dangers of writers for the young.

We might name, as the most common fault, poorness of execution. This is not by any means the worst of the evils we encounter; but its frequency is surprising, at least until we remember how easy it is for any one to acquire a superficial education, how hard for any one to become really educated. It is much more difficult to write well than is commonly believed. The trouble is not confined to style, but penetrates the whole structure of the book. Indeed, we receive many books which cannot be said to have any structure. The events are jumbled together, the characters have no natural development, or, to state the case more precisely, the personages have no characters. The authors would be astonished to be told this. They have fitted people out with a name, and a few remarkable features apiece, and put them into vehement action; but there is no sequence in their action. In the middle of the story they will be worked upon by motives to which, according to all previous showing, they should have been insensible. Here we have the choleric old gentleman, blustering as nowhere else off the stage: he suddenly happens to think of something he has happened to forget through some sixty odd years, and, on the instant, becomes mild as a lamb, and stays so. And here the shrewish old maid, banished from polite literature in general, still shakes her stiff curls and snaps incredibly, to bewilder the infant brain, and to frighten girls into a belief that any marriage must be better than such a grim fate. Some unexplained motive will stir this gorgon to tell the story of her life to "the fair niece, over whose sunny head but fifteen bright summers," &c.,— and in the recital the gorgon also turns lamb-like, and stays so. Nobody would believe, without examining scores of such productions annually, what use is made of stereotyped figures and stereotyped experiences. With each book of this class we are haunted by the idea that we must have read it before,—the puppets are so much alike. We do not mean to speak with severity here,— indignation must be reserved for faults of a more serious character,—but it is a pity that so many persons have tried "to make a book" who had nothing to say; who have no originality,

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and not culture enough to see wherein their work differs from originality. Unhappily they often have not culture enough to know that they are not writing good English. Their books have almost always the impress of ignorance, if not of actual vulgarity in the language used by the characters, and by the writer in person. Correctness in construction is rare; bad grammar is common. We have double negatives, "will" for "shall," such words as "onto," and "set" for "sit." Most parents would say that it is sufficiently hard to overcome the verbal depravity of human nature in the matter of grammar, without having errors confirmed by the example of book-writers, and of heroes and heroines represented as "brilliant scholars," "refined and intellectual," and "moving in the best society."

Another common fault, which is a mistake rather than a sin, is the mixed character of a book, as regards the constituency for whom it is meant. Often half a book is fit for very young readers, and we are beginning to think the little ones are to have a good time over it, when it grows up so fast that we are bewildered, and finally do not know which of our two useful symbols it deserves, — the * for advanced classes, or the † for the youngest readers. Some writers have a matrimonial craze; and, having drawn a pretty picture of child-life, put their little people into a hot-bed to ripen them for marrying off in the last chapter. As if childhood had not interests enough of its own to furnish healthy, appropriate amusement! Still other books are thus mixed all the way through, so that, alternately, the older classes growl, "How babyish," and the little ones cry, "We can't understand that."

Then there are the books written about children,—often charming to grown people, but either dull for children themselves, or harmful, as tending to create self-consciousness. Still more dangerous, in this last respect, are the tales wherein all the elders are stupid, silly, or altogether ill-conditioned, until taught and reformed by young wiseacres, who combine the sagacity of sages with the unruffled goodness of seraphs. Probably all would agree, if questioned, as to the dangers of the rising generation; yet here are hosts of writers who appear to be trying to teach our children conceit and self-assertion, with contempt for age and experience, and total dis-

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belief in anybody as knowing more about anything than they do. A tendency of this sort in a book we consider so grave an objection that extraordinary merits will scarcely outweigh it.

But we come to the most serious fault of all, in the sensationalism which prevails in books for the young. There is the exaggeration of incident, — not merely the unnaturalness, the want of due connection between alleged cause and effect, to which we have referred, but the startling and often horrible character of the events. In the story-books of a generation ago, if a naughty child pushed another child till it tumbled down, the consequences were torn clothes, or a bump, a natural amount of crying or wrath, and a reasonable punishment; but nowadays if a six-year old urchin pushes a four-year old, the precocious victim must needs "hit its head against a sharp stone," and "the angel face" grow deathly pale, "while a dark red stream trickles slowly over the golden tresses." Then follows a brain fever at least, and the poor baby who pushed waits, through days of agonized suspense, to learn if he is a murderer. Seriously, that is the scale on which things are done in numbers of stories written avowedly for children. And where the children are depicted more naturally, they are often placed in scenes of low life, of viciousness and violence, the reading about which is a good education for the study of the police reports in our daily papers. We ask ourselves sometimes if there are authors who consider it desirable to familiarize the mind with images of blood, of crime, of ghastliness, as early as possible. Are they afraid the little inhabitants of the kingdom of heaven will linger there too long, that they hasten to pull them out into the glare of earthly passions? And love, the holiest of human powers, they profane by making out of it that silly offspring of artificial society which deserves no name but its vulgar one of flirtation. They will not allow little children to love one another without saying that they are "in love;" and the old-fashioned "play-fellow" becomes the "beau." Vulgar words for vulgar thoughts. Whoever teaches our young men and maidens what it is to love in an honorable, modest, simple, hearty fashion, such a one does well. Whoever teaches our little children to flirt, does abominably ill. Yet real children's

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books are rare in comparison with miniature novels,—and, what is worse, miniature sensation novels.

Another cause for rejection is the fault of the publishers. For motives of their own they are fond of sets of books. Sometimes the volumes of these sets are all by one author, sometimes they are by different authors. Even where they are by one writer, there are often great diversities of value, some being carelessly done, others not adapted to childish readers. Where different authors are put together these difficulties are increased. Five acceptable stories may have, as a sixth companion, one unlucky book which has never sold, which has no connection whatever with the other five, but is cleared off the book-seller's shelves by being put into the same box, with the same pretty binding, and the same general title on its back as the other popular five. "A fact," as Miss Edgeworth used to say at the bottom of a page.

It is the publisher's calculation that the good books will float the worthless; but we adopt the rule that the worthless must sink the good, and where we know that the publishers refuse to break the sets by selling separately, and are resolved to persist in this trick of the trade, we refuse to take notice of the set at all. Of course we lose temporarily some good names from our list, but we believe we ought to bear our witness against such a pernicious custom. There is not a year in which worthless, and even positively objectionable books, are not palmed off on Sunday-school superintendents, and parents and friends of children, who purchase these attractive sets. It may come in our way soon to speak in detail of some other developments of the present system of selling books.

We do not mention doctrinal objections; for we seldom reject a book on that ground alone. Any volume which is free from the faults that we have already named is likely to be a book of positive merit; and, if it contain teaching on doctrinal points with which we cannot agree, it has its appropriate place in our second list.

Here, then, are the principal reasons which influence us in our rejections,—incompetency as to style; ignorance of human life and character; general injudiciousness; and sensationalism. These are our enemies. We are more likely to be suspected of hyper-

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criticism on the first head than on the others. But would parents like to hear language which they have often corrected used by their children, and defended out of the last Sunday-school library book? No: language is not a small matter; its possession has its responsibilities; it exercises a reacting influence on its employers. We are bound to keep the Sunday-school library at least, and juvenile literature in general, so far as we can affect it, from being a corrupting influence. There are niceties of refinement and elegance which we need not require, but a certain standard of correctness and purity we have the right to maintain. All the more because at present many writers, capable of attaining this standard, willfully neglect it; either considering it a sign of "smartness" to present good material in a slovenly, rough style, often lapsing into slang; or else aiming at effect through affectations which only conceal the good sense of what they are saying.

Our mark is high, but ought it not to be high? And we are sure that we might have many more books attaining it, in proportion to those which fall below, if publishers for the young thought of their responsibilities as well as their purses, — their responsibilities to the community, of which they and their children make part, — and if writers for the young did the same. A reform in juvenile literature will be wrought when authors take Paul's counsel, changing one word: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," *write* "on these things."

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SKETCHES OF THOUGHT AND TRAVEL.

THE HOUSE OF JOHN KNOX.

THE house of John Knox, in Edinburgh, is exceedingly curious, not merely for its associations with the great Reformer, but for the curious things preserved in it. It is nearly four hundred years old, and I should think might stand four hundred more. The rooms are so low that you have to stoop in passing through the doors. Curious antique specimens are preserved hanging about the rooms. Two "branks" appear which were used as gags for scolding women — consisting of iron bands round the head with an iron tongue to project into the mouth. I tried one of them on in order to realize more sensibly the progress of civilization. Women were actually chained at the church doors with their heads encased in these horrid instruments. This was done under both English and Scotch law, and the practice in England did not cease entirely till about 1700. Two "Thumbikins" also hang up in John Knox's house. The thumbs by these were screwed tight and the victim stretched up and even hung up by his two thumbs, putting an agonizing strain upon the tendons of the wrists and arms and racking the joints. Also an iron band made to fit round the bodies of martyrs at the stake. It fastened behind, and at each side were gyves to fit round the wrists and make fast the hands and arms. These instruments for punishing heretics are relics of popery in Scotland fitly preserved in Knox's house, and they make us understand the nature of the warfare he waged against prelacy and popery and his denunciation of the Babylonian woe which Mary Stuart but for him would have brought back upon Scotland. The windows of the house are shown from which he used to harangue the people in the streets who thronged to catch his words. His preaching, whether in kirk or to the street, was decidedly sensational, and he was the only man whom Mary Stuart never befooled by her feminine arts and charms. Randolph, the English ambassador, wrote to Cecil, "Where your honor exhorteth us to stoutness, I assure you that the voice of one man is able in an hour to put

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more life in us than six hundred trumpets continually blustering in our ears."

MAJOR ANDRE'S STATUE, in Westminster Abbey, is an object of special interest. In the marble field under it the sculptor has wrought the scene of Andre petitioning Washington for a commutation of sentence, — to be shot instead of hung. Washington stands in the front, with his staff near him. You observe a little ring around Washington's neck. His head has been twice broken off, and the ring shows the seam of its resetting. The beheading is a manifestation of British indignation for Andre's execution. It was certainly a very hard case, — but much harder was that of the young, gallant, and accomplished Nathan Hale, taken as a spy within the British lines, and not only hung, but denied the use of a Bible, and treated with insult and ribaldry. There is no monument to Hale that we know of; but a more beautiful and touching instance of cheerful self-immolation for a great cause cannot be found. Andre's case cannot compare with it. He was ambitious, and sought glory. Hale gave himself to the cause of his country and mankind. His words were, as he went to the gallows tree, "I only regret that I have but one life to lose for my country." His story is affectingly told in a lecture by George W. Greene, entitled "Martyrs of the Revolution," embodied in a volume of historical sketches, which that gentleman published a few years ago, depicting very graphically the spirit of our revolutionary times.

TWO WONDERS. "I have lately seen two wonders," writes Luther, when some of his friends were despairing of the cause of God: "first, as I looked out of the window, I saw the stars in the heavens, and the entire beautiful vault which God has raised; yet the heavens fell not, and the vault still stands firm. Now, some would be glad to find the pillars that sustain it, and grasp and feel them. The other was, I saw great thick clouds hanging above us, with such weight that they might be compared to a great sea; and yet I saw no ground on which they rested, and no vessel wherein they were contained; yet they did not fall upon us, but saluted us with a harsh look, and fled away. As they pass away a rainbow

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shines on the ground and on our roof. All things are in the hands of God, who can cover the sky with clouds and brighten it again in a moment."

VOLTAIRE AND STRAUSS seem to differ. Voltaire said if there was no God it would be necessary to make one. The people would have one, notwithstanding the philosophers. Strauss, in his latest work, "The Old Faith and the New," does not seem to see the necessity. "He touches and dissolves," says his reviewer in "The Index," "one after another the beliefs in Christ and immortality." He only believes in this life and this material universe, and thinks one should be content to be virtuous for the sake of virtue. Neither he nor his co-religionists seem to be aware that "to be virtuous for the sake of virtue" is very easy under the inspiration of faith in an endless life, and the consciousness of Divine presence and indwelling, — impossible without God and when wrapped up in one's own self-hood.

DREAMS. Somebody has broached a new theory about dreams. We only dream when going to sleep or waking up, — that is, the border land between asleep and awake is the land of dreams. Not so, we say. Every man has two brains, — the cerebrum or voluntary brain, and the cerebellum or involuntary. The former sleeps, the latter never. When the former is quiescent, the latter works according to its own sweet will, and according to the treasure-house of your experience and memory unrolls a world of fairies or a world of hobgoblins. If you eat too much, or if you live an inverted life, very likely you will dream of standing on your head. If your aspirations are pure and ethereal, very likely you may fly heavenward when your involuntary brain has you in sole charge.

There is, however, a border land between asleep and awake, when the will is quiescent and the spontaneous mind is in full play, and you can watch the process of your own intellectual machinery, or be, as it were, a spectator of your inner man. Then the best thoughts come to us. Whole trains of thought stream forth of themselves, — better than you can study out, because your painful self is not in them. Flashes of truth come like

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nimble lightnings. Such hours, however, never come to lazy people. You must previously think and study and treasure up, and have the matter in you all ready. And then the spontaneous brain, in such quiescent hours, and when your voluntary machinery is all still, will fuse this matter, and draw it forth sometimes in better shapes than you could. And so many a time the hard student at night has given over his problem without solving it, but when first awake in the morning it has solved itself, — or, rather, the Divine Power, working through our involuntary machinery, has done for us what we could not do by beating our voluntary brain from night till morning. Ministers would often find that better sermons come in this way than any of their own sheer manufacture.

Downward Steps, — dissolving one's faith in Christ, God, and immortality. One step follows the next with the same necessity that water runs down hill. In Christ the Divine Personality and Fatherhood are full, refulgent, and tender, and they can never be lost. Out of Christ they become blurred, fade off into abstract terms, and finally represent an unknown and unknowable force. Then, the Divine Personality being lost, the human personality goes with it. Man is the product of material forces, and dissolves back into matter at the touch of death. Again and again we have seen these downward steps taken, as if one followed another with the necessity of fate. The other great religions — especially the Persian, the Jewish, and the Mohammedan — preserve the Divine Personality only as they have some conception and acknowledgment of the Logos, of which the Christ is supremely the impersonation.

E. H. S.

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"MADE PERFECT IN ONE."

A SERMON. BY REV. A. M. KNAPP.

I SUPPOSE none of us need to be told that there is great popular ignorance, or at any rate a decided mistiness of thought, even among ourselves, as to the meaning of the word "Unitarianism," what it stands for, and of what ideas it is the representative.

This might be explained in some degree by the fact which has been so often insisted upon, that Unitarianism is a principle rather than a dogma, a tendency of thought more than a fixed body of thought, and therefore not susceptible of precise definition. But the difficulty lies even deeper than this: it lies in the fact that the name in the popular mind is no longer a *distinctive* one, — is no longer sharply defined as over against an opposite, no longer expresses a real and living antagonism, no longer has aught to emphasize it, or to enable it to show manifest cause for its existence. The whole story is summed up in the fact that its old literal antagonist is *dead*.

Fifty years ago the Unitarian pulpits resounded with arguments and protests against the doctrine of the Trinity. The Unitarian literature dwelt mainly upon the proofs, from Scripture and reason, of the unity of the Godhead, as opposed to the strict statements of the Athanasian Creed. No one then was ignorant of the meaning of the word "Unitarian." It carried its meaning on its face. It had a real and well-known antagonist. It had a plain cause for existence. It had a real life to live. It was always uttered with an emphasis. But emphasis depends on antagonism, and when antagonism ceases, emphasis dies away. The antagonist of Unitarianism has disappeared, is practically dead. Hence the loss of meaning and expression in the word.

Its opponent, I say, is dead. Not that I would assume that the speculative doctrine of the Trinity is defunct, or that the controversy has lost its charm for students and philosophers, or that the name is not still the leading watchword upon the banners of a vast majority of churches, — but as a practical, vital issue, entering into the lives and thoughts of the great body of Christians, it has

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ceased to be of real or commanding interest. Or where it still retains its hold upon the thought, it has, in a great degree, ceased to be distinguishable from the original idea of Unitarianism. Analyze now the doctrine of the Trinity, as held by the intelligent minds in the various Evangelical churches, and you will find that a large majority hold to a mere modal Trinity, speaking of the Father, the Son, and the Holy Spirit as three forms or modes of the manifestation of the Deity, — a doctrine which few Unitarians would deny or care to dispute, and which is in no way inconsistent with the proper Unity of the Godhead. But the metaphysical subtleties of the old doctrine, as expressed and elaborated in the Athanasian Creed, are rarely advanced, — have no real hold upon the mind of the age, upon the American mind least of all, and are now seldom heard in controversy. On the old dogmatic ground, there is plainly no living issue, no tangible opponent to give emphasis to the word "Unitarian."

We may say then, in a popular phrase of the day, that Unitarianism needs to take "a new departure," — not as a confession of weakness or defeat, but rather as a declaration of strength and triumph. It having become idle to emphasize the word any longer as a protest against an adversary who no longer exists, it must show cause for its continued use as a distinctive party name at all. It must live a new life, enter upon a new protest, be opposed to a new, fresh, living antagonist, in order to hold a vital meaning, or to be emphasized in the religious thought of the world.

It would be a thousand pities to give up the name. For taking it out of the narrow, dogmatic realm, into the broad field of modern speculation, it represents the noblest thought of the time. It stands in theology for the same grand idea which is the last word of science. Modern science is repeating with emphasis and fervor the word "Unitarian" as expressive of the most wonderful discovery that has ever been achieved in nature's realm. The doctrine of the correlation of forces, now firmly established, shows the absolute identity of all the forces at work in the world, and throughout the whole reach of the starry universe. All of them, light, heat, electricity, nervous and mental action, are shown to be only various forms of one force, each convertible into the others. Unity, in a more wonderous sense than ever before dreamed, is now the

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watchword of scientific thought. Shall it be given up in the higher realm? No! The word which announces "The One" is not to be abandoned in theology. It is to be the last word also in the religious thought of man, the great utterance of the conception by which the mind of man seeks to grasp the highest thought of God, the word which shall announce, in no dogmatic sense, but in the broad light of knowledge and love, that "God is *one*, and his name one," "One God and Father of all, who is above all and through all and in us all."

Treasuring the *name*, then, as expressing the highest reach of all religious thought and aspiration, we look about us for an antagonistic idea to give the name its present emphasis, and to indicate its present meaning and place in the strife of the religious world. We have not far to seek. We find a real and formidable opponent of the great principle of unity; not in the theological dogma of the Trinity, but in the practical dualism which now sways the life and thought of man, — that dualism which puts asunder arbitrarily things which God has joined together, which puts over against each other nature and the supernatural, this world and the world to come, time and eternity, heaven and hell, God and man, the human and the divine; that dualism which, more than the Trinity or the whole scheme of salvation connected with it, has been supremely powerful in the world to keep religion apart from life, and man unconscious of God.

Here is the real ground for the theological and moral strife of to-day. Here is the real issue, not between the *dogmas of Unity and Trinity*, but between the *principles of Unity and Dualism*. Our antagonist here is no metaphysical puzzle, but an actual reality. It comes not from the region of fancy and speculation, but is closely interwoven with all daily experience, and exercises a controlling influence on every thought and deed. To oppose it, Unitarianism must be no longer a mere theological dogma, but a far-reaching principle; no longer declaring simply the abstract unity of the Godhead, but also the grand unity of the forces which enter into human life. It is to proclaim the oneness of things which have been held antagonistic, separate, or irreconcilable. It is to break down every middle wall of partition, and make all life one. Echoing the voice of the student of science, it is to announce and

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maintain the identity of what seem opposing forces; to emphasize the great affirmations that the realm of nature and the realm of the supernatural are *one* realm, that this world and the next are governed by the same eternal and immutable laws, that the children of men are the children of God, that the divine and the human are one.

And here we have an antagonist, indeed, to give our name its emphasis, and fill it with meaning. The contest against the Trinity, bristling and sharp as it was, was a trifle compared to the contest with the Dualism which fills the world. The Trinity was merely part of a theological scheme, vulnerable in many points. But Dualism has unconsciously become ingrained in the religious thought of Christendom, is the real stronghold of every theological error which has ever gained credence therein, underlying even the doctrine of the Trinity itself. For if it were not for the assumed separation of this life from the next, of time from eternity, of the human from the divine, there would be no need of the expedient to bridge over the gulfs, — an expedient in which lies the sole efficacy of the Trinity and of the whole scheme connected with it. There is no computing the extent of the mischief and error which the influence of Dualism has wrought. It was plainly no chance which in popular language has made the *deuce* to be the vulgar name for the Devil. The *deuce* — the idea of the two — is the real devil which has long held sway to perplex and mystify the religious speculations of man.

Let, then, the genius of Unitarianism — in its larger sense the principle of oneness — be pitted henceforth against this real and mighty antagonist, and it will not lack for emphasis, nor fail to bear its grand meaning upon its face. Let it oppose itself to Dualism, and a triumph is in store for it mightier far than that which it has so silently achieved over the dogma of the Trinity. It will be its last conflict. First uttering its protest against the Polytheism of the past, then fighting its more obstinate battle with the Trinity, the final ordeal comes; the reduction of the last fortress of the enemy remains to be accomplished, the real divine unity is to be proclaimed, the eternal union is to be completed, the two made one before the world can realize in all its breadth and

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depth and grandeur the royal significance of the ancient word, "The Lord our God is *one*, and his name *one*."

The forms under which Dualism appears, the various questions of life and religion into which it enters, are almost numberless. Some of them have been already mentioned. Others, more or less prominent, are the separations assumed or the gulfs fixed between heaven and hell, form and spirit, body and soul, the material and spiritual, the infinite and the finite, the sacred and the common. These are enough to show us how intimately false antagonisms enter into our lives, and how much the affirmation of a principle of unity is needed.

But the efficacy of such a principle can be perhaps most vividly set forth, by observing the effect of its establishment upon the old familiar dogmas which still retain an obstinate hold on the popular mind. Take, for instance, the orthodox doctrine of everlasting punishment. The old Unitarian method of approaching and refuting that dogma was by appealing to the love and goodness of God, by submitting that it is inconsistent with his character to doom the souls of any of his children to eternal torture. But the true refutation is upon another and deeper ground than this. The foundation of the terrible dogma rests upon a form of dualism, upon the monstrous assumption which separates this world from the next, which gives to the accident of death the power of changing the whole spiritual constitution of our nature, which assigns to the future life, not only different conditions, but different laws from those which prevail here, which changes the whole mode of dealing with the human soul, which fixes a deep gulf between the two worlds, as if they were ruled by different beings and upon contradictory principles. Only upon this ground of pure assumption could orthodoxy declare or maintain for a moment a doctrine which, if it had to do only with this world, would be scouted at as impious.

Now, true Unitarianism, having regard only to the grand principle of oneness, refutes the dogma by attacking the dualism upon which it rests, by declaring that there is and can be no such gulf between this world and the next, that both worlds are one, that all life is one continuous whole. It refutes the dogma by abolishing the grave, by "running all the lines of moral and spiritual experi-

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ence straight through it," and giving men the one assurance for which alone there is any ground of faith, that in the next world as in this the same eternal laws will go on rewarding like with like, the same unchanging principle of retribution weaving its endless web of consequences. In the calm consciousness of this grand truth that all life is one, governed by the same laws and shaped by the same principles of love and justice and right, the true Unitarian need not engage in any angry, empty controversy about hell and heaven, everlasting torment and eternal bliss. He needs simply to stand on the firm ground of the unity of this world and the next, and knowing well how, through kindly ministering to others' needs, and sympathy for others' woes, through earnest help to all in poverty, distress, and wretchedness, heaven has come to his soul *here;* knowing well how, through folly and sin, hell has darkened his life and thought here, — he knows better than any one can tell him what heaven and hell hereafter must be. He needs no theological fiction held up before him to persuade or terrify, and if any angry opponent doom him to hell, and describe the tortures of the damned to which he will be summoned for his heresies, he will gladly and joyously accept his fate, and say, "If there be such a hell as you describe, then there is the place for me, there is the place for every consistent Unitarian, down there, helping his brothers up. If heaven be as you describe it, then in hell is the only future field for the exercise of those loving and helpful sympathies in which, and in which alone, I have found my heaven upon earth."

Or take another point in controversy, the question of miracles, about which there is so much dispute and bitterness. The popular Orthodox theory of miracles is based upon the dualism assumed between the realm of nature and the realm of the supernatural. One is put over against the other. A miracle is said to be wrought when the power which reigns in the realm of the supernatural interferes with and displaces or overturns the power which reigns in the realm of nature or law. True Unitarianism affirms but one power, but one realm. It tells us that we cannot get beyond nature, any more than we can get beyond the realm of the supernatural. All nature is a wonder, and *all* its wonders and the laws under which they are wrought, man has not yet fathomed.

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The Unitarian does not deny the miracles. He affirms the one great and all-including miracle.

So too with the wrangle in regard to the nature of Christ. The popular theory looks upon that nature as double. It speaks of its two sides, the human and the divine. Now this has been one of the most convenient and insidious forms of dualism that has ever existed. It has given its advocates a short and easy method of settling every difficulty which arises in reference to the history of Jesus. When anything in the record is brought forward as out of the course of ordinary humanity, it has been referred to his divinity; and when any intimation is given which would contradict the theory of his divinity, it is at once set down as belonging only to his human side. This has even gone so far that the passage where he distinctly disclaims omniscience, saying, "Of that day and hour knoweth no one, but the Father only," has been interpreted by assuming him to mean that, though he did not know it as a man, yet he did know it as God. Or, in other, words the dualism has been maintained at the expense of making Jesus guilty of the worst prevarication.

Now Unitarianism, with its great principle of oneness, declares in its highest sense the perfect simplicity of Christ's nature. Rising above all belittling dispute in the matter, it denies neither of the positions of the popular orthodoxy, denies neither the *divine* nor the *human* nature of Christ; but it makes the great affirmation, that both are one, that they are not two distinct natures, but that they are essentially and indistinguishably one, that Christ was divine in virtue of being so thoroughly and so magnificently human, and in virtue of that alone; that he was Son of man because he was the Son of God. His humanity gave him his divinity, and his divinity was humanity. There was but *one* nature in Christ; in *simplicity* he stands the king.

Finally we are brought by this view of Christ's nature to apply the magic of the word "Unity" to the last question of all, to the interrogation of our own nature, of our own relation to God. We are to subject to its test the crucial dogma of the popular theology, the dogma of the Atonement, for in that this relation is involved.

The doctrine of the Atonement rests upon the dualism, by which man is represented as separate from God, or God from man. Its

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central thought is, "God up there, man down here. How can the gulf be spanned? Who will carry us across or bring God to us? Who will make us near to him or him near and dear to us? What shall be our medium of reconciliation?"

Now, once grant the existence of the gulf here assumed between the human and the divine, and we must confess that we know of no better mode of bridging it than the modern Orthodox doctrine of the Atonement, shorn as it now is of many of its old repulsive features. If we must have an expedient for safe transit or communication, that is surely the most ingenious and the most perfect that the wit of man has ever devised.

But we deny the existence of the gulf, the need of any expedient for bridging it. True to the grand idea of Unity, we affirm that instead of a chasm between the human and the divine there is a connection so close as to be indissoluble. It is not God up there and man down here, but *God and man here together*, God's heart here yearning and man's spirit here repenting. God here ever going forth to meet the home returning soul until the two are one in consciousness and in life, as they have ever been in nature and in reality. The natural *At-one-ment* supersedes all necessity of any artificial Atonement.

This is the last and crowning affirmation of Unitarianism, on which it must logically take its stand. Starting with the assertion of the simple unity of the Godhead, it arrives at last at the assertion of the wonderous unity of God and man, of the Father and all his children. The Lord our God is *one*, and his name *one*. Its last and holiest word is its glorious faith that each human soul shall yet say from out the depths of its divine consciousness, "I and my Father are one." Thus shall it echo the voice, and teach the spirit of Christ. Thus shall it go on in its glorious mission proclaiming and heralding the day when, its great truth established, the longing prayer of the Master's heart shall be fulfilled, the prayer which came from his very soul, "that all may be one; as thou, Father, art in me and I in thee, that they may be made perfect in one."

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EDITOR'S NOTE-BOOK.

THE PASTORAL OFFICE AND ITS DUTIES.

In one of the conspicuous societies in Boston there has recently been an earnest discussion between the pastor and the congregation, upon the question how much shall be expected of the minister beyond his pulpit services. The publicity which they have themselves given to their affairs relieves us from any feeling of indelicacy in referring to this society, though we do it only because it affords an illustration of a tendency in the modern ideas of the ministerial functions, which it seems to us very important to consider.

The circumstances of the case referred to, so far as we care to take notice of them, are briefly these. The pastor requested of his society that they should appoint an associate, on the ground that it was impossible for him to perform all the duties of the minister of so large a congregation, and he asked also for a vacation, because already his health was broken by his excess of labor. This proposition led some of the congregation to utter complaints as to what they regarded as neglect of duty on the part of the pastor. They admitted that he had worked hard; but avowed that the most exhausting portion of his labor had been wholly outside of their service, in remunerative lecture-giving; and that the usually expected pastoral offices they had looked for and longed for in vain. From the facts which were alleged it would seem that this is perhaps an extreme instance, of a departure from the old New England idea of a minister's duties to his parish, which departure has, however, become sufficiently common to make it a subject for serious discussion.

The old New England standard was that the minister, besides preaching on Sunday, should be the near personal friend of every member of his parish. He should visit socially from house to house. Especially in times of sickness or trial, he should be constant in his attentions, and be the one on whom every one could rely for sympathy and help. He should be the embodiment of

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the united influence of the society in ecclesiastical affairs. He should be prominent in all that pertained to the educational and moral interests of the community. It cannot be doubted, by any who have studied the history of New England, that this idea, carried out as it so generally was, by the clergy of the first two centuries, was vastly effective for good, and gave to the clergy and the church an immense influence. The ties of confidence woven between the pastor and people by their personal relationship contributed largely to this influence, giving to the preaching a power which alone it could not have secured. Through a large portion of New England this system still prevails, and we can bring to mind now, several instances which are worthy of being compared with the most notable illustrations of beneficent influence in the whole annals of the New England pulpit.

Let us picture by contrast the other idea, to which the case which has suggested these remarks reminds us that we are tending, at least in some of the more conspicuous societies. The minister is chosen for his reputation and his pulpit gifts, and feels that his work is done if he can attract from Sunday to Sunday a crowded audience to hear his discourses. He feels that it is no wrong to give his name to the agent of the Lyceum Bureau, and to occupy a large portion of the week in repeating a lecture, going for the purpose from city to city all over the country; and if he does reap for himself a rich pecuniary reward and a gratifying fame, he reasons that the parish gains also, inasmuch as the reputation he secures abroad brings to them an accession of strangers to fill their aisles and increase the prominence of the church. Probably many persons attached to such societies have acquiesced in this without much thought, or have taken for granted that it is inevitable; they have assumed that, just as, in compensation for their tall brown-stone fronts and the stately grandeur of their city dwellings, they must give up the fresh air and the fields of their country home, and let their wives lose their health mounting the long flights of stairs,— so in the church, for the sake of having the famous and brilliant preacher such as the highest salary can command, they must expect to forego for themselves and their children all that which we have already briefly pictured in the way of pastoral service, and which doubtless often comes up to them with

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something of the same vague longing with which they sigh for some of the other advantages of their humbler condition.

Now the question is, ought this to be regarded as inevitable? and must the people of our largest and most influential societies relinquish the privilege and the benefit of the pastoral relation very much in proportion as their minister has popular gifts which make him generally attractive?

On the one hand, it is obvious that the minister of a large city congregation, with the great demands on him for pulpit excellence, cannot have time for that amount of social visiting which many pastors in the smaller parishes find so profitable. The competition of the press and the lecture-room have created a standard of requirement for the preacher so much beyond what existed fifty or one hundred years ago, that he needs more time for study or preparation, and he must take it, or fall behind. And probably he must take some of it out of the time once given to parish calls. Moreover at the best, the work of such a parish, if properly done, is so great that, as we shall presently take occasion to say, we do not think it unreasonable on the part of the minister to ask, as in the case we have referred to, for some kind of assistance. But there are other ways of establishing the helpful, intimate relation between pastor and people, besides visiting from house to house; ways which can be employed without excessive consumption of time. One social meeting in the church parlor will give the minister opportunity for pleasant intercourse with as many of his people as he would meet in twenty calls. An evening occasionally with the teachers of the Sunday-school creates between him and the most active helpers of his church a bond of union which he can hardly estimate too highly. And in the various activities of a well-organized Christian church, there are opportunities for meeting all classes and ages of the congregation, under circumstances where a common interest in some earnest work gives the best of stimulus to a mutual acquaintance and regard. We could easily point to instances which show how possible it is for a minister even in the largest parish, and with the most varied and exacting demands, to cultivate, in such ways as we have described, the true pastoral relation with his people, with very little of parish calling except in cases of sickness and sorrow.

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It may be said, however, that this depends very much on the aptitude of the man. Some who are good preachers have not the faculty for this kind of service. This we must allow; but we think that the only essential quality, after all, is a simple show on the part of the minister of genuine interest in the members of his society and their welfare, and that attempts which may appear to himself very unsatisfactory often avail more than he can believe. How many young people there are in every society in the exciting period of awakening thought, to whom a few words from their own minister would be of incalculable value in giving a guidance to their purposes and convictions!

When we think of the possibilities of influence in such ways as these, we cannot assent to any such change in the idea of the ministerial office as shall cut off from it the functions implied in the name of pastor. And these functions include not only helpful relations with the members of the society as individuals, but a care of the collective influence of the society as an organization. This influence ought to be great, very much in proportion to the aggregate wealth and culture and number of the congregation. Or if we must make large allowance for the fact that the circumstances and the habits of those who compose some of our largest and wealthiest societies prevent the possibility of that measure of associated action which is easily cultivated in smaller country societies, there is still such a grand possibility of influence and service in the pastoral charge of one of these conspicuous societies that it may well satisfy the highest aspirations of the ablest and strongest man, — and certainly it can offer opportunity for all his time and strength. And now to return to the discussion in the parish referred to. It involves two points: first, whether one minister can do all that is required; second, whether he has a right while any possibility of service in his own parish remains unattended to, to undertake other, extraneous duties.

I. Can one minister do all? It is safe to answer, no! The possibilities are limitless, and after he has done all he can, there is still ample room for more. Probably nowhere in the world is so much required of a minister as in some denominations in America and England. Nowhere else is a man expected to preach two or three times each Sunday and do all the other work besides.

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In Geneva and in the National Protestant Church of Paris there is a system of rotation, by which several ministers preach in turn, in several different churches, with a chance of making one discourse serve in them all. In the liberal church of Paris of which Mr. Coquerel is principal pastor, and which is no larger than the average of the Unitarian societies in Boston, the work is divided between Mr. Coquerel and two colleagues, each of whom receives the same salary as he, so that he only preaches on the average less than two sermons a month. Any one who is familiar with their work can testify that the three pastors have no idle time, and perhaps the opportunity of elaborating the two sermons makes them avail more than the six or eight that might have been pressed out of each of them in some of the churches of New England.

Whether in our parishes it is desirable to adopt some such method for supplementing the minister's work or affording him relief, depends on whether, in any given case, the lack of completeness in the work (for we assume that it is never so fully done that there is not room for more) is outweighed by the consideration of cost or by the chances of disturbing the harmony and unity of the work.

II. On the second question, — namely, whether the minister has a right to undertake other kind of work while his own parish duties are not yet completely done, — perhaps our notions may appear too severe; but this is the point on which we have been specially moved to speak in entering upon this subject. We wish to enter an earnest protest against the example which has been set by some of the most eminent preachers in several denominations, of making the great work to which they have professed to consecrate themselves almost secondary to other work in which they find emolument and renown. When a preacher accepts invitations to lecture before a great round of lyceums — often making a single lecture suffice for them all, and receiving for his lecturing tour nearly as much as his whole salary as minister — it can hardly be but that his parish will have only his divided interest. The fascination of popular applause and the wearying excitement of such an experience, are not wholesome conditions for hearty work in the comparatively quiet round at home. It is exhausting without being intellectually or spiritually edifying. One

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of the laymen in the discussion to which we have referred used this somewhat blunt comparison. He said when his Irishman, whom he hired by the day, worked listlessly his exact ten hours, and then the moment the clock struck six sprang eagerly away to do work by the job in other people's gardens all the long twilight and again all the summer morning, coming to him with his energies already half spent, he feels that somehow or other he is being defrauded.

But the ethics of the question we do not care to discuss. Our ground of complaint is the disparagement such a course casts upon the ministerial profession. The minister who will thus give himself to outside service shows that he does not regard his own pulpit and his pastoral office "his joy and his throne." We are jealous for the dignity and the sacredness and the opportunity of the office of the Christian minister — and we wish to keep it on the high basis which has given to it its power. We dread the effect upon it of all these brilliant illustrations of how it may be made a convenient standing-place for other opportunities, and how, if poorly paid for strictly professional service, the man of popular gifts may find rich incidental chances of emolument and reputation.

We have just read in Mr. Frothingham's Life of Theodore Parker an incident illustrative of precisely the opposite idea of the profession from that we have been criticising. At one time, when Mr. Parker was sick from overwork, "a company of friends planned for him a journey to Dublin, N.H., but as he sat at dinner on Sunday, the day before starting, a black woman, poor of course, came and asked him to attend the funeral of her child on Tuesday. He let the journey pass without hesitation, abandoned it and did as the suppliant desired." Mr. Martineau has for years been obliged to decline honorable opportunities for public addresses on account of lack of strength, but to the very last of his pastorate he allowed no weariness to prevent him from taking the entire pastoral charge of his own Sunday school. We would give more for the young men who would be attracted to the ministry by such an ideal of its requirements as these examples imply, than for those who would be drawn to it by the possibilities illustrated in the case of one who, along with the advantages of a conspicuous position,

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may have been able to deliver a single lecture two hundred times at from fifty to a hundred dollars a night. We are as earnest as any that the salaries paid to ministers shall be sufficient to keep them from anxiety, but we believe harm is done when any are led to look upon it as a possibly lucrative profession.

Having said thus much, we desire to explain that we have no contracted ideas of a minister's sphere, such as would confine him to his own pulpit and lecture room. On the contrary, we wish him to make that sphere so large that it shall indeed be worthy of his fullest consecration. We regard the organized Christian church as properly the foremost agency in all that promotes the best interests of man and society, and the pastor, as the head of it, ought to lead and represent it in all the beneficent activities of the day. There is no movement, of education, of philanthropy, of reform, of political duty, in which he may not properly take a part, and just as prominent a part as his abilities shall accord him. Out of these will grow abundant opportunities for the exercise of all his gifts, and for gratifying all laudable desires for influence and all proper ambition. We are glad that so many of the orators on Decoration Day, now close at hand, are chosen from among the ministers; we are glad to see our clergy conspicuous among the contributors to the helpful literature of the day; we are glad to see them on the platform acting their part as citizens when any great public charity or reform or political emergency gives them occasion. Sometimes even it may be proper that such demands shall be met to the temporary neglect of the regular duties of the office. As when Starr King, in the time of peril to the republic, left his pulpit for a while and let his voice ring like a clarion up and down the land, and won the praise of having saved the State to the Union. Any present loss to the society was more than compensated to it by the proud satisfaction the members felt at having co-operated with him (through the sacrifice they made in relinquishing him) in accomplishing a grand result. Doubtless some of those who go out on a lecturing career honestly think that they, too, help their parishes by the reputation they earn, since this attracts strangers to their church. But, so far as we have observed, the crowded aisles are a very imperfect test of the real prosperity or influence of a society. And the members of the society,

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cordial as they may be in extending their hospitality, have their satisfaction in doing so lessened by knowing that a large proportion of those who come are drawn out of mere curiosity to hear one who has been advertised so much, or because they can thus hear for nothing, one whom their neighbors had to pay for hearing when he lectured at the lyceum.

The substance of what we have tried to express is this, that the position of pastor of an influential society is one which may satisfy the highest ambition and give full opportunity to the ablest man for the exercise of all his powers; that the legitimate work and influence that may connect itself with the position is large and various, and offers scope for every kind of ability; but that there is a line, which perhaps it is not possible absolutely to define, but which a delicate instinct can readily enough discern, which separates this legitimate work from what is not legitimate, and what cannot be engaged in without neglect of duty and without implying a lack of full consecration to and respect for the office he holds. Let the community demand of the minister that he magnify his office, and let the ideas of this Christian ministry retain the high standard attached to it in the earlier days of New England.

THE HIGHER EDUCATION OF WOMEN.

The following letters have been received in response to an inquiry as to what is being done in England for the higher education of woman. The writers are thoroughly conversant with the subject, and are personally active in all the movements that have been started for woman's advancement.

No. 32 Highbury Place, London, March 28, 1874.

It gives me great pleasure to try to tell you something about what is going on among us here in England for the higher education of women. I am not able to speak of attainments made. But I can truthfully report that the desire for better learning is growing daily stronger around us here, and new means are being taken to stimulate and to direct this desire. I would remark, at the outset, that our efforts of this sort in England are all based upon the assumption that the minds of women are not very different from those of men, and that the way to improve the education of girls is to introduce no new system, but simply to adapt to them and to their circumstances what-

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ever is found most successful in the education of boys. This will explain why the modern schooling of girls is following hard upon the footsteps of the young men's colleges, and is endeavoring to imitate all the improvements in teaching that have been, of late years, most vigorously made in our better class of boys' schools. This will account also for the change we are making in the subjects taught to girls. Since mathematics and the dead languages have been found by experience to be the most efficient to open the minds of boys, we are becoming convinced that they ought to be taught to the girls. Where we fall short of this, it is but from inability to carry out the whole of our plan.

The Ladies' College at Bedford Square and that at Harley Street (both of them in London) are the two oldest of the institutions I have to mention to you. They were established just twenty-five years ago. They are not commercial speculations, but are conducted by their own voluntary and zealous committees of management. They are supported in part by the fees of the pupils, — the deficiency being made up by private subscriptions. They are conducted on the day-school system, with arrangements made in an adjoining house for those pupils who live too far off to come backwards and forwards every day. The professors are many of them the same as those engaged in teaching the young men's classes at University College and at King's College. The Harley Street College is chiefly in a Church of England circle, while that at Bedford Square is supported by Unitarians and their friends, and is carefully adapted to all sects and parties. The difference in management between the two is, that, while at Harley Street the professors and the committee of managers are chiefly clergymen, and are one in feeling and interest, at Bedford Square the control is entirely in the hands of a distinct body of unpaid ladies, who engage the professors, transact the money business, take it upon themselves to sit in the rooms while the classes are going on, and keep their eye upon everything. These colleges are of course teaching Latin and mathematics throughout. They aim at teaching Greek also, but find it more difficult to get up a desire for the dead languages than for the living languages. There are one or two small scholarships belonging to these institutions, for which those who wish to enter the college may freely compete; and if they pass the prescribed examination they obtain admittance to the various classes, free of charge, for two or for three years. There is a similar institution at Edinburgh. But my power of giving you information is pretty nearly limited to London and its neighborhood.

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The usefulness of these ladies' colleges may be best spoken of by pointing out the complete change they have worked in the private schools for young ladies in London and elsewhere. In imitation of these colleges, our schools now pretty generally adopt, among their elder pupils, the methods of making them put down notes, and write out abstracts of the lessons gone over, and afterwards send them through a word of mouth examination upon the sense and meaning of what they have learned. Added to which, most of our girls' schools now offer to those outside the privilege of joining at pleasure any single courses of lessons they may choose to pay for, which is a great advantage to those too old to go to school again as pupils.

Again, some six years ago University College, London, which stands in Gower Street, with its departments for arts' students, medical students, boys' school, &c., threw open some rooms in the building for the use of ladies' classes, to be taught by its own professors. This was a great step in the forward direction. The College has, during the fifty years of its existence, been doing good work among Dissenters and Jews, by placing within their reach the advantages of a classical education, which, until latterly, the older universities have denied to all who would not sign the Thirty-nine Articles,—and now it comes forward to give its countenance and its help to the instruction of ladies. Of course there was some opposition made to this at first. It was said that it would be indecorous for the ladies to be taught under the same roof with the young men. But the College built a separate entrance for the ladies, and when the scheme was tried it was found that the ladies that came for instruction were of a sufficiently mature age to remove the objection. The teaching here aimed at, in such classes as have been established, is of exactly the same sort as is given to the young men in the other part of the building. The lady pupils pay fees to the College, just as do the young men. And their diligence and earnestness to learn have been very gratifying to the professors. Besides these classes exclusively for ladies, there are also two or three mixed classes, of ladies and gentlemen taught together. The Hebrew professor, whose class is extremely limited in number, applied to the council of the College for permission to introduce into it a few ladies who wished to study under him. Another professor or two have done the same thing under like circumstances, and the experiment seems to succeed.

These classes at University College may not be doing a great deal in point of the numbers they teach. But the influence of their example and authority may be seen in the fact that, in the suburbs of Lon-

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don, and in several provincial towns, associations have been formed for ladies' instruction on this model. For instance, in Islington, where I live, a North London Ladies' Educational Association was set on foot, four years ago, by two or three spirited ladies, who form their little committee, hire a public room, arrange with professors who have had experience in teaching young men's classes to come down from London, and thus each year provide the neighborhood with about three courses of educational lectures for the winter months. The subjects they have chosen have been English history, French literature (delivered in the French language), anatomy, German literature (in German), algebra, &c. The pupils are above the age for school. They are expected to read between the lectures according to the directions given them, to take notes while the lecture is going on (when the lecture is in French or German the notes are taken in that language), to write out the notes at home, and at the end of some of the courses they go through an examination upon the whole. For these lectures they pay fees which go into the common fund managed by the committee to defray expenses.

Here again there are difficulties to contend with. You will easily understand that we have not yet taught the public, even among the best educated families, that it is necessary or desirable to spend as much upon their daughters' education as they do upon that of their sons, and especially after school days are all over. We are surrounded by thriving and wealthy fathers, who think it their duty to take their daughters to the opera two or three times in the season, who yet look upon the two-guinea course of Educational Lectures as a new-fangled and unreasonable expense; and if the young lady will have this, she must pay for it out of her own pocket money. Hence it is difficult for our ladies' committee to make arrangements with the best professors cheaply enough, and to get through the business without loss. Again, while some among the managers are desirous of pushing the instruction into more studious subjects, it is but few pupils who can be found to pay for these. A class that is being formed for mathematics or Latin has sometimes to be given up because a sufficient number cannot be found to join it. And each winter's session has to include one popular course in order that the extra tickets taken may bear part of the expense of those classes that do not pay enough.

The universities of Oxford and Cambridge, which have of late years undertaken to send examiners into several of the larger towns in England to carry on local examinations of boys of high class at-

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tainments, are now doing the same for girls. Local expenses are to be arranged for on the spot, a room to be hired; the authorities of the university are applied to to appoint a day, and the young people of the neighborhood from their various centres of study are then invited to enter the lists and to try for an honorary certificate of merit. This is rather a new thing among us, and promises to give an impulse to the education of girls in every neighborhood into which it enters.

Cambridge University is doing much for the ladies. Its professors both teach classes in their own town, like the ladies' classes at University College, London, and they lay themselves open to engagements to lecture to ladies in the provincial towns. They are also carrying on correspondence classes in mathematics and other sciences with ladies in the country who wish to study. These ladies send their names and the required fee, and receive each fortnight a packet of exercises and problems to work out, which they send up to Cambridge by post, and which are again returned to them corrected.

Some friends to female education in London have collected funds and established Girton College, Cambridge, where ladies are boarded during term time on the model of the young men's colleges in Cambridge, and where the instruction is given by the Cambridge professors. This is too new for me to be able to give you any account of its usefulness or its practicability. But its advocates are very warm in its favor.

We have besides all this a good deal of voluntary teaching of women, carried on by both ladies and gentlemen, who think the education of the world ought to be raised, and who try to get in the thin edge of the wedge and to effect their purpose by teaching the women of the humbler classes. Of this sort is our Working Women's College, in London, where Latin and mathematics are studied in the evening hours. We have such evening classes in other parts of London, doing the same thing on a smaller scale quite unostentatiously. I could tell too of a British school in Farringdon Street, under the London School Board, where the girls pay two-pence a week, and are busy translating the Latin Delectus and saying their Latin verbs. Connected with two or three of our Unitarian Chapels we have classes for reading the Greek Testament, where, together with the boys and young men, their sisters learn, too, and get on as well as the rest.

The result of all this work is that some of us old-fashioned ones begin to feel left behind, and are trying, though late, to pick up so

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much as may set us on a par with the age. Two cases have come before me of governesses who have found a difficulty in obtaining situations in the families of gentlefolks because they could not teach the beginnings of Latin. A large middle-class school for girls, near London, that was intended to take a position between the two-penny schools and the ladies' schools, has been forced by the pressure of public requirement to teach Latin throughout its classes, when it did not set out with that intention. We still meet with lady mothers who, while procuring a good education for their daughters, are jealously watching that they do not learn too much. But we trust that such prejudices are fast being dispersed, and we believe that, if we persevere steadily, the next generation of women will turn out to be very much more thoughtful minded and more capable beings than the last.

I remain yours, &c.,

EMILY SHARPE.

NO. 33 LADBROKE ROAD, NOTTING HILL, LONDON.

I am very glad to respond to your note, though I have not time to do what I should like. In an article which will appear, or which I hope has already appeared, in a book entitled the "Education of American Girls," I have pointed out the leading lines in which the movement for securing a higher education for women is going forward in this country, but I am glad to have another opportunity for going over the ground, for I think we have much to learn from it, especially in the three points of thorough work, economy of time, and consideration for a well-balanced human development.

Our high schools, colleges, and universities, for the most part, follow the plans adopted in the lower schools, — that is, they follow the system of class-drill upon definite lessons previously assigned. Here the higher education is modeling itself after the European university plan of allowing a choice of subjects and imparting instruction by means of lectures.

By this system two difficulties are avoided, which, from my experience both as a pupil and teacher, I had come to regard as very grave objections to our system of instruction.

By our method of class-drill, or recitation, as we call it, great waste of time is imposed upon the better pupils, who, as a rule, have mastered the whole matter of the lesson before they come into the presence of the teacher; on the other hand, the pupils of less ability are discouraged or rendered timid by the very public recognition of their inferiority. In the paper referred to, I pointed out the plan by which

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these two difficulties are to a great degree obviated in the system now coming into use in this country.

A general lecture is given to the whole class, and a second hour is set apart for especial instruction to those who have not succeeded in getting a complete grasp of the subject from the lecture. This not only supplies the deficiencies of the lecture system, but acts as a great spur to induce pupils to make their utmost exertions to accomplish the whole at the lecture hour, — that is, it cultivates the habit of concentrated and forcible thinking.

The plan of allowing a choice of studies of itself tends to produce thoroughness, for the things which we least like to do we do with least care.

The English mind is disposed to thoroughness rather than versatility, and both custom and a belief in its advantages incline them to concentrate their attention and interests upon a few subjects; or perhaps I might say, their slowness in generalizing, in getting at the central idea, precludes a very lively curiosity or quickness in finding interest in a new subject.

English women are more definite and thorough in their knowledge, — that is, what they claim to know they know with greater accuracy than our women do, but, on the other hand, few of them have that general acquaintance with a wide range of subjects that characterizes so many of our best educated women, and which may in part be attributed to the fact that so many of our women have taught, or study with a view to teaching, and that we make the mistake in our schools of requiring our teacher to teach a great variety of subjects. In the same paper I have also pointed out that the higher education of women is moving in a strong and direct line towards the co-education of the sexes; but not so much by falling into the old lines of the education of men, as by founding upon the more modern and approved principles which men are glad to join them in promoting as a means of escape from the old trammels. It cannot be many years before women will be regularly admitted to some of the colleges and universities of the country, and it is not at all improbable that this result may be reached at Queen's College, Belfast, within a year. There is less prejudice against co-education in Ireland than in England, in consequence of the less feudal phase of feeling, and doubtless also from the greater familiarity with and higher esteem for the peculiar phases of American life.

London University has examinations for women which are as extensive and severe as its B.A. examinations for men, and some

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women, I believe, have passed them, but have not of course received the degree.

But this manifest injustice cannot long continue, and many of the most influential members of the governing body have long been in favor of opening all the degrees to women. Within the past few months the subject is being especially considered. A petition is now being circulated among all the graduates of the university in favor of the extension of its honors to women, and I believe the matter is to come on for discussion some time in May. It is easier for London University to lead in this than for the other universities, from the fact that, being only an examining body, it does not have to consider the subject of co-education.

A large number of the professors at Cambridge University, and not a few at Oxford, are in favor of university education for women; but doubtless few would think it wise to admit women to reside at those universities as they now are, and to make a just compromise the universities are sending their instruction to the women either by lectures held in the various towns or by a system of correspondence. This allows the women to reside at home and at the same time have the advantages of university instruction, while the especial advantages formerly connected with universities, in the form of libraries, cabinets, and museums, are now found in almost every town. I have explained the system more fully in the paper referred to.

To explain what I mean in giving preference to the English feeling and plans in respect to what I have called consideration for a well-balanced human development: in many respects the intellectual part of American education is better than that of English education. But in physical education, and in education in the "humanities," we are much behind them.

In the paper previously referred to, and in another to be published in "Scribner's Monthly," I have dwelt more fully than I can here upon the physical education, and I have only time for a word upon the "humanities." In our girls' boarding schools perhaps as a rule time enough is given to teaching the habits and amenities of refined social life, but I do not think this is the case at our public schools, or at our colleges, which have been founded according to the models for our boys' schools and colleges which are in this respect noticeably deficient. In England a university degree is a guarantee for gentle, manly manners and feeling, and so also is a career at the great public schools, and any intellectual training for girls which omitted this would not be satisfactory. Circumstances make this easy in England,

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and make it very difficult in America, where children from all grades of wealth and social cultivation meet in the same schools.

I am very glad that public attention is being drawn to the excessive work that our highly educated women do. When a man enters upon an intellectual occupation he gives up his handicraft. If a tailor becomes a lawyer, he does not spend his day puzzling over cases and return to his tailoring at evening, but this is just the sort of thing that most of our educated women do. Women engaged in the ordinary feminine pursuits work in their interrupted and various ways from seven o'clock in the morning till ten o'clock at night, and often without incurring excessive fatigue, but when they do concentrated and severe work in study or teaching, for from six to nine hours in the day, they cannot fill up the rest of the space between seven o'clock and ten with the ordinary feminine occupations without over-fatigue, which is almost certain to induce permanent physical weakness or dangerous mental excitability. With the customs of society as they are in this country, there is not so much danger as among the corresponding classes in our own. Intellectual work is condensed into seven or eight hours at most, and the rest of the time is given to exercise and pleasant pastimes. It would be folly to educate women if education meant self-destruction. But it need not mean this, and will not mean it, when women combine and organize their work and admit machinery and the division of labor principle.

This letter began at the moment I had finished reading yours, and consequently without any plan, and has, I am aware, grown very rambling, still I want to refer to another educational matter still more wide of the mark, — and that is, the advisability of opening Harvard University to women. I do it with hesitation, and yet all the more eagerly because, so far as I know, no one has represented my view. I need not say that I believe in the best possible education for women, and in the duty of society to provide them with the best possible appliances for securing it; on the other hand, my acquaintance with the education of this country has pointed out to me a danger in the future of our education. The great uniformity of our plans has much to be said in its favor; on the other hand, it is the source of defects. We have too little opportunity of comparing the results of different systems. Now, I have no doubt that there are some advantages in schools exclusively for boys, and again in schools exclusively for girls, — that is, that some things will be better done in boys' schools than they can be done in mixed schools, and other things better done

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in girls' schools than they can be done in mixed schools; and now, as as a means to set a high standard in these specialties, I hope the best girls' schools will keep their place as exclusively girls' schools, and for the same reason I cannot help hoping Harvard will continue to be a university exclusively for men, — that is, I do not think the loss sustained by keeping women out of Harvard will be equal to the loss sustained by giving up the very high standard of masculine education which Harvard will be forced to maintain if it keeps its place against the popular tide; and if President Eliot had taken this ground, I think he would have carried more sympathy with him than he did. I anticipate excellent results from the competition that is likely to exist between the students at Harvard and the students at the Boston University, — differing not only in the matter of the co-education of the sexes, but also in following the English university system and the continental university system.

MARY E. BEEDY.

LETTER FROM ITALY.

In the May number of "The Review" we published a letter in regard to a very interesting attempt to preach liberal Christianity in Italy, and we hardly need call attention to the following, which tells of the results thus far, and also gives a more complete understanding of the theological position of Prof. Filopanti. The address presented to him, written by Prof. Sbarbaro, one of the most distinguished lecturers in Italy, is perhaps even more significant, — as indicating the prevalence among thinking Italians of essentially Unitarian views. We desire that as much as possible may be done to cultivate a sentiment of fellowship between these men and ourselves. Unless we are much deceived from our own observations in Italy, and from such indications as Prof. Bracciforti communicates, there is in that country a great opportunity for liberal Christian effort. At some time we propose to give some reasons for such an opinion. Meantime we shall watch with great interest the progress of Prof. Filopanti, as affording a good test of its validity. The secular papers of Italy speak of him as by no means an eloquent orator, so that whatever success he may have will all the more prove the readiness to receive the truths he offers.

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MILAN, April 28, 1874.

Dear Sir, and Brother, —

My fond hopes of Filopanti's preaching in Rome were disappointed only in this particular, — that he was not permitted to speak *from the Capitol.* The direct or indirect influence of the priests is still so strong, especially in Rome and Naples, that in both cities such a man of science, as Filopanti is, was not only prevented from speaking to the public in the open air, but even denied the use of the great University Hall for his conferences. Then he hired, in Rome, the ampitheatre called "Corea," formerly the Mausoleum of Augustus, and on Easter Sunday preached there, at about half-past four in the afternoon, to a very considerable audience, on the subject of "Duty." In the introductory part of his discourse the eminent astronomer spoke of the will of God as revealed in the immensity of space, and made modern science declare his glory and the heavens proclaim his handiwork. Passing then from the physical to the moral universe, he dwelt forcibly on the duty of free obedience to his will, as it is revealed to man's conscience, above all through the teaching and self-devotion of Christ. After showing that true liberty rests on the foundation of the Fatherhood of God and the Brotherhood of Man, he spoke of the duties of the citizens of a free country, and finally of those of the different members of a family, concluding by an impassioned appeal to fathers, mothers, husbands, children, to walk in the path of Christ, — obedience to God.

The Roman newspaper "La Riforma," which is the organ of our liberal party, or of what would be called in England "His Majesty's Opposition," commenting on this discourse, says, among the rest, "Filopanti, without making Christ dwindle into a *graceful moralist*, after the manner of Renan, or evaporate into a myth, after the manner of Strauss, does not understand his divinity in the popular orthodox sense of the Symbol of Nice, nor exalts him to identity with the Supreme Being. He assigns to the Founder of Christianity one primary place in the universe, sees in him the highest and most august personification of humanity, and like Channing hails in him *the brighest image of God in creation.*"

The same newspaper reported also an address which was presented to Prof. Filopanti in Rome, as soon as he had finished his conference on "Duty." The address was written by Prof. Sbarbaro, of the University of Modena. The following extracts will perhaps be interesting to your readers: —

"In the strength of her religious sentiment the land of Washington recognizes her first and most solid bulwark against the dangers of des-

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potism: and all the peoples regenerated by the word of Luther are either free or becoming so more and more every day, because they are religious. The cry of all nations rising into true greatness is, and has ever been, 'God and Liberty.'

"The Roman Catholic Church has sealed her doom when she proclaimed the dogma of Papal Infallibility, and with sacrilegious audacity in the prevailing day of this nineteenth century conferred on a man the attribute of God.

"Why then should we vainly strive to raise a corpse? Let us be thankful to the Papal Church for the educational mission fulfilled by her in barbarous ages when she sanctified the rising liberties of our *Comuni;* but let us not waste time and care in endeavoring to recall to life a priestly authority which three centuries of lay progress have left dying a lingering death behind.

"Interpreting and explaining to the Italian people, consistently with human reason and modern science, the person and work of Christ, you have taken up again, under the auspices of liberty, that immortal tradition of national Christianity which despotism had interrupted three hundred years ago, and endeavored to expel forever from our country, with our great Socini; the doctrine of the simple Unity of God, which, banished from Italy, wandered to various parts of Europe, and especially to that heroic Poland, which, in the midst of universal intolerance, hospitably received the Fathers of modern *Unitarianism*, — that noble Unitarianism, which, according to Jefferson, is to become the religion of all the enlightened masses from the North to the South and from the East unto the West."

On the following Sunday, the 12th, Prof. Filopanti met with still greater success in Naples. Being refused the great Hall of the University, he hired a theatre called *del Fondo*, which he was obliged to light modestly at his own expense. The theatre was so full of people, that, a great crowd could not gain admission, and patiently waited without. The subject of the conference was "The Great and Sacred Personality of Christ." The Professor reviewed the different historical religions, showing the superiority of Christianity in its pure simplicity, as it was preached by Jesus of Nazareth and divinely exemplified in his life and death. He compared Strauss and Renan to people discussing the telegraph and electricity without believing in either. For the priestly interpretation of the Lord's prayer he substituted a rational one, developing Dante's famous lines at the beginning of the eleventh Canto of Purgatory. The orator concluded his sermon, which was frequently interrupted by loud cheers, strongly urging the impossibility of reconciling Popery with Liberty. "Either Liberty must kill Popery," said he, "or Popery must destroy Lib-

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erty. The Church of God is not the Vatican. It is Humanity, and the Gates of the Vatican shall not prevail against Humanity."

On going out of the theatre, and seeing the multitude who had been waiting patiently outside to hear him, he repeated for them the substance of his sermon.

On the following day, before leaving Naples, he sent me the following lines, in Italian: —

Filopanti to Prof. Bracciforti: NAPLES, April 13, 1874.

Dear Brother, — I have just received your letter, and thank you for the information you have hastened to send to England and America.

I certainly accept the greatest part of the ideas expressed in the eloquent address which was presented to me in the Mausoleum of Augustus, in Rome, on Easter Sunday, the 5th of April. There were no signatures, but I am informed it was written by Prof. Sbarbaro. I met with a very good reception here, too, on Sunday last. Next Sunday I shall preach in Salerno; the following Sunday in Palermo.

I subjoin the last note which I have received from Filopanti: —

Dear Brother, — SALERNO, April 21, 1874.

Thanks for your kind English correspondence. The papers of Rome and Naples have all spoken of my conferences with more or less favor, except the malignant and lying clerical papers. Here in Salerno there is no daily paper, but one is to issue to-morrow. I shall be here no more.

By this time I have held four conferences here: one on "Moses," in the Hall of the Marine School, Saturday night; one on "Duty," in the great public square, Sunday last; one on "Julius Cæsar," yesterday. This evening I shall hold a semi-public one on "Cæsar," and after it a public one in the open air, on the seashore, upon the principal heavenly bodies visible at that hour. Hitherto a very good reception everywhere. To-morrow evening I shall embark for Palermo.

Who would have expected such glorious and promising tidings in these days of bigotry on one side and indifference on the other? Blessed be the name of God Almighty, and to him be given all praise and glory forever and ever.

I have sent the first number of "The Unitarian Review" to Filopanti. Could you kindly send me another copy?

I remain, with warmest gratitude to you and all who show us such Christian sympathy, dear sir,

Faithfully yours,

FERDINANDO BRACCIFORTI.

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REVIEW OF CURRENT LITERATURE.

Recent Theological Publications in Germany.

"Geschichte der indischen Religion," a solid volume of three hundred and ten pages, is compiled by Dr. Paul Wurm of the Mission House in Basle, from the reports of missionaries, some of whom were his former pupils. It supplements and corrects many statements in other histories of the pagan world, has some new views of the origin of Brahmin doctrines, and new accounts of religious customs, especially as connected with the worship of Siva and Krischna. The remarks about the Vedic hymns are instructive. The new spelling of Indian names is hardly justified, and some of the conclusions are hasty, — notably that on the origin of the Transmigration doctrine.

And with this we may mention a small book, by Dr. C. B. Schleuter, on the metaphysics of Aristotle, in which he attempts to show the Stagirite a borrower of Sanskrit lore (Aristoteles Metaphysik, eine Tochter der Sankhyalehre des Kapila). Numerous passages are cited from the Sankhya philosophy which resemble those of the Greek sage, but this kind of proof is not positive that one borrowed from the other. Identical thoughts are found in the works of independent writers. Jesus did not borrow the Golden Rule from Confucius. Besides, the best authorities place the Sankhya text at a later epoch than the age of Aristotle. Schleuter is not an expert Oriental scholar, and his references are not to original texts, but to the translations of French and German scholars.

Dr. Bernard Stade, in his book upon Isaiah's predictions about Ethiopia (de Isaiae Vaticiniis Aethiopicis diatribe), first discusses the general question of the place of Cush and the character of its people, and next the passages in the seventeenth, eighteenth, and twentieth chapters of the Prophet, with ample learning and acute remark, but questionable conclusions. The tone of the discussion is impartial, and there is no slavery to the letter. New light is thrown upon the picturesque woes of the land of "shadowing wings."

Tischendorf, Baer, and Delitsch have done well in publishing an edition of the actual translation of the Psalms by St. Jerome from Hebrew into Latin. The version of the Vulgate is only the Italic version revised, which was really taken from the Septuagint. The

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task has been very laborious, requiring great accuracy and the examination of numerous faded and unedited Hebrew manuscripts. More in this kind may be expected when the Italian government opens the Vatican Library.

The first edition of Dr. Sepp's "Jerusalem and the Holy Land" was published about nine years ago, in two thick volumes. The new edition, "enlarged and improved," will be still more bulky, if we may judge by the first volume which has appeared, nearly one thousand pages in all. It has the merits and the faults of the former edition, fullness of detail, minute typography, and wealth of legend, while its structure is loose, its arrangement awkward, and its credulity lamentable. The author, we believe, now belongs to the Old Catholic party, but his new conviction has not made him a more careful critic. The book is more a voluminous guide book for pilgrims, which is what the author calls it, than a scientific work. The wood cuts, three hundred and nine in number, mostly assist the reader, and are as good as the average of such illustrations.

Three remarkable books about the Jesuits have lately appeared in Germany. The history of the order, by Dr. John Huber (der Jesuiter Ordenach seiner Verfassung und Doctrin, Wirksamkeit und Geschichte, characterisirt), is such a learned, condensed, sharp, and picturesque description as we ought to expect from the author of "Janus:" scrupulously impartial, too. It ought to be translated, and take the place of the imperfect work of Steinmetz. Dr. John Kelle, in his "Jesuiten Gymnasien in Oesterreich," gives a striking sketch of the narrow, stiff, mechanical formalism of the Jesuit instruction in Austria for two hundred years: the meagre general plan, and its wretched influence upon mind and morals alike. Especially is history travestied in this Jesuit teaching. The third book, of which the editor's name is not given (die Moral der Jesuiten, quellermaessig nachgewiesen aus ihren Schriften, von einen Katholiken), shows up the subtle and specious wickedness of Jesuit morality. One hundred and seven writers are quoted. Books of this kind are not quite satisfactory. Some of these precepts are neutralized by others not quoted, and have, apart from the context, another than their real meaning; and some belong as well to Protestant morality.

Those who are interested in the emotional theology of Count Zinzendorf, the Moravian apostle, will find pleasure in the thorough work of Dr. Hermann Plitt, the third and closing volume of which is published at Gotha. It gives not only an excellent account of the system and doctrine of Zinzendorf, his theory of atonement,

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of sin, of grace, of salvation, and of the church, but also of the man himself. For of no religious reformer was the personal life ever more bound with the doctrine, — much more in his case than in the case of Calvin or Wesley or Swedenborg.

In the premature death of Dr. Henry Krause the liberal Protestants of Germany lost one of their promising leaders. His life, with a selection from his writings, may be found in a volume of four hundred and twenty-three pages, by Herman Spaeth, under the title of "Protestantische Bausteine, Leben und Wirken des Dr. Theologiae Heinrich Krause nebst einen Auswahl aus seinen publicistischen Arbeiten." It is an enthusiastic record of a noble life, not free from prejudice, but in the main sincere and true. Krause was a free thinker, and at the same time a fervent believer, a pietist without cant, and a critic without acrimony.

While "Free Religious" enthusiasts like Giles Stebbins and Moncure Conway collect into a single book the "Bibles" of all nations and ages, Dr. H. Schleider makes himself a hymnist of the same catholic sort. His book of songs for the members of the Invisible Church (Ljederbuch für die Glieder des unsichtbaren Gottesreiches) is very comprehensive. To him Christianity is the universal religion, not fastened to creeds or confessions, transcending all ecclesiastical bounds, and including all true religion, of faith and of feeling. All devout and spiritual poetry, of whatever name, is essentially Christian. The invisible kingdom of God is made up of all religious souls. The unity of the volume is in its spirituality and its German speech. The selection is good, and the author's own hymns deserve their place.

Of notable new French theological works we may mention, the "Dictionnaire de Théologie," de Bergier, Approprié au mouvement intellectuel de la seconde moitié due 19me siècle, vol. I; "Les Atlantes, Etudes antihistoriques," par Loisel; "Ignace Spencer et la Renaissance du Catholicisme en Angleterre," par M. L'Abbé de Madaune, a biographical sketch of Father Ignatius, pointing out the tendencies of religious practice and thought in England; a volume of Homélies, by Frank Coulin; and a fine work on the life and philosophy of Lord Herbert of Cherbury, by De Rémusat.

Of new Italian books we note, "Il Christo e l'anticristo," by P. V. Comba; "La mente dell Aquinate e la filosofia moderna," vol. I., by V. Lilla; "Saggi di Pedagogia e di Critica," by C. Fiaschi, in two volumes; and a critical work by Salvator Talamo, on Aristotle, "l'Aristotelismo nella storia della filosofia."

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Star of Our Lord; or, Christ Jesus, King of all Worlds, Both of Time and Place. With Thoughts on Inspiration, and the Astronomic Doubt as to Christianity. By Francis W. Upham. New York: Nelson & Phillips.

This new work of Prof. Upham is a sequel to his book upon the Wise Men of the East, reviewed some years ago in one of the last numbers of "The Christian Examiner." Great as were the merits of that careful investigation of an obscure topic of religious history, the new book is still more valuable in giving us the whole of the writer's thought about the plan of the Lord, the relation of Nature to Grace, the supreme wisdom and beauty of the revealed Word, and the place and office of Christ in the Universe. Especially charming in the new work are the depth, the fervor, and the profound sincerity of the writer's faith. He has no apology for believing in Christ as God, as the Creator of the worlds, as the centre and end of the Divine Thought, — no wish to weaken this grand religious fact by any explanations or reservations or adaptations to the spirit of the age. He not only takes it for granted as the foundation of all spiritual trust and hope, but he believes it with all the love and reverence of his soul. With this faith, too, he joins a perfect confidence in the Scripture, in the whole Bible, of the Old and New Testament alike, as more than the word even of divinely gifted and quickened men, — it is the very voice of Deity, the voice of the Spirit. While this unquestioning faith in what so many professed Evangelical believers are willing to tone down or to forget or to deny will prejudice rationalistic minds against the argument of the book, it will only increase the charm for those who would see in a book the whole soul of the author. Belief in these days is so diluted, evasive, compromising, so mixed with skepticism, so shaded by irony, that it is refreshing to find a book which is full of faith, of the spirit of faith more than the profession of orthodoxy; in which the faith is radiant and aspiring, not timid and shamefaced; in which the writer sees what he believes so clearly that he wonders that others should not see it. There is too much vitality in this faith to treat it as blind or credulous merely.

With the limited space at our command, we cannot follow the course of Prof. Upham's argument, by which he connects the first historic cycle of time, the coming of Abraham to Canaan, and the prophecy of Balaam, with the later coming of the Magi, as they were guided by the Star in the sky. Even those who may refuse to be convinced by the plea will admire the candor, the caution, the

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large use of archæological fact and discovery, and the nice logic by which the plea is commended. After reading this study of the Moabite oracle, no one will be willing to take that tone of mocking humor which has been so long joined to the name of the prophet whose beast was inspired, — as if the bad fame of that kind of animal now ought to characterize the soul of its owner in his vision of the heavenly purpose. Balaam's word was better than his character; but his character, too, was nobler than some have thought. A heathen who can prophesy the advent of the Great King is ennobled by that privilege. In our time scholars are showing that the precepts of the Bible and the stories of the Bible have their parallels and their analogies in the precepts and stories of the heathen religions. Prof. Upham takes a heathen legend from the Old Testament, a heathen legend from the New Testament, the story of a Moabite seer, and the story of some Persian sages, — which most interpreters neglect as of doubtful value, if it be not fantastic excrescence upon the Divine Word, — and shows these legends as the key to the history, the revelation of its highest meaning, illustrating and glorifying the whole Evangelic narrative, bringing out that long-hidden secret that Christ is the Divine Ruler of nature as he is the Redeemer of the sinful soul. It is an inestimable service to those who would maintain the Scripture in its integrity, and would deny that anything in the Book of Books is trivial or superfluous.

But even to those who see in this investigation of legend only fond and futile waste of soul, Prof. Upham's book will have attraction in its exquisite style, indicating a sympathetic acquaintance with the quiet and dignified phrase of the old masters, who were not in a hurry, and knew how to restrain their speech; and also by its deep and suggestive thoughts scattered like aphorisms upon the pages. In this particular the book reminds one of the writings of the almost mystic brother of the author, the late Prof. T. C. Upham, of Bowdoin College. One is continually coming upon a sentence or a paragraph which seems, not only to condense hours of thought and musing, but which starts the soul on a new track of religious thought. Take, for instance, this passage, on page 194: "The strange notion which, blindly seeking to enhance the glory of God, in denying him feeling denies his very being, does not see that where there cannot be emotion in view of what is evil there cannot be emotion in view of what is good. It confounds things not the same: not seeing that the feeling it calls sorrow outweighs joy. This strange error has often gone so far as to make the Father and the Son antagonists at the

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cross." And this, on page 245: "The first demonstration of some new law or force in nature is a grand moment in science, because its discovery by one is felt to be its discovery by all, even though it be foreseen that ages will roll away before it become such." And, on page 263: "The secret of creation is the Creator's secret. It is incommunicable. For the conceiving of it man has no faculty. Creating is the putting forth a power that pertains only to the Creator, and its secret cannot be known by any created being."

Strong as is Prof. Upham's faith in the fundamental doctrines of the Evangelical creed, profound as his reverence is for the Sacred Word, he is not at all a creed lover, not an adherent of any sect or concerned for sectarian increase. He has no ecclesiastical bias or preference that we can find in his book. He upholds science against ecclesiastical dogma. "For any science to surrender any truth at the bidding of any ecclesiastical authority is as antichristian as it is for any ecclesiastical authority to demand it in Christ's name" (p. 201). His rejection of the doctrine of infant damnation is positive and almost scornful, and his explanation of the doctrine of depravity relieves this of its harsher features. The faith of the book, too, is in the direction of universal salvation in the consummation of the divine plan, and hell has no honor and finds no place here. Of cant, of baneful commonplace, there is not a word; and the last impression of the reader will be that he has had conversation in that heaven into which the writer was caught up in telling the glory of his vision.

Prophetic Voices Concerning America. A Monograph. By Charles Sumner. Boston: Lee & Shepard.

We can well understand the enthusiasm with which the author gratified at once his scholarly tastes and his patriotic pride, by the researches of which this volume is the result. He begins with the remarkable prophecies of the existence of this Western Continent in very early times, first of all with that familiar one in the "Medea" of Seneca, ending with the words "nec sit terris Ultima Thule." Mr. Sumner tells us that four copies of this verse of Seneca are extant in the undoubted handwriting of Columbus. Then he comes to the later writers, and finds remarkable foreshadowings of the future greatness of the country at a time when it was in its infancy. The predictions of the separation of the Colonies from England, and of the advantage of this to both countries, fill a considerable space, and it is gratifying to find how many of the most generous of them came

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from the statesmen and poets of England. As we approach the centennial of our independence it is pleasant to read from Robert Burns his prediction, written in 1788, that "their posterity will celebrate the centenary of their deliverance from us, as duly and sincerely as we do ours from the oppressive measures of the house of Stuart."

At the conclusion of the long array of hopeful predictions for America, in whole or in part already fulfilled, he quotes aptly the sentence of Webster, "The prophecies and the poets are with us." But he does not rest content with what has yet been done, but desires to make all these glorious anticipations stimulate every American to do his best to make his country realize them to the full.

PERIODICALS AND PAMPHLETS.

The Theological Review. A Journal of Religious Thought and Life. April, 1874. Williams & Norgate, London. Furnished in America at office of "Old and New."

We desire to call attention to this valuable periodical, edited by Rev. Charles Beard of Liverpool, one of the ablest and most scholarly of the Unitarian ministers of England. It ranks among the very best of contemporary periodical literature, for the thoroughness and breadth and ability of its contributions. The present number contains an article by Rev. J. F. Smith on "Sebastian Franck, Heretic, Mystic, and Reformer of the Reformation;" one by Ernest Myers on "A plea for Dualism as a necessity in Moral Theology;" one by Rev. J. Estlin Carpenter on "Conway's Sacred Anthology;" one by Rev. S. A. Steintahl on "The Report of the Committee of Council on education for 1872–3;" one by Rev. E. P. Poynting, on "Materialism, an Unscientific Habit of Thought." The department of book notices is exceedingly valuable, and occupies a considerable space. Coming as it does only four times a year, "The Theological Review" confines itself more exclusively than we do in this Review to strictly scholarly and theological articles. To a class of readers it commends itself more on this account. We cannot too heartily express our conviction that it will richly repay any who may choose to subscribe for it; and we enjoy the pleasant stimulus of trying to do for Unitarian thought on our own side of the ocean what "The Theological Review" has so ably been doing for England.

Brownson's Quarterly, for January, in an article on "Education and the Republic," states without reserve what it deems the true

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Catholic position in regard to public education. It says, "The only support for private or public virtue is religion, is in training the people in those principles which religion alone introduces and sustains; and the only religion is Christianity, the Christian religion, inseparable alike from Christ, the Incarnate Word, and the Catholic Church. The sects are all from the Devil; they form no part of the Church of God, and have no lot or part in the Man Christ Jesus, the only Mediator of God and men. None but the Catholic Church can train up the child in the way he should go or educate in accordance with the principles of the life and destiny of man and society. Obviously then, the Church is the only competent educator, and only a thorough Catholic education has or can have any value for men or nations. There is no use in multiplying words about it; there is and never has been but one religion, and that is the Catholic religion. These heathen superstitions, these ancient and modern sects are all vain pretenders, and are as far from being the true religion as man or Satan is from being God." But these gentle reminders of the importance of a Catholic education do not suffice. The article continues: "Yet we must not hastily conclude that the simple establishment of schools placed under the supervision of Catholics will of themselves suffice." It complains that the Catholic schools themselves are not thoroughly Catholic. "Most of the text-books used in our colleges and parochial schools are far from being distinctively Catholic. The class readers, with one or two exceptions, though containing pieces written by Catholics, are hardly better fitted for Catholics than Lindley Murray's series." In one Catholic school the writer found the text-book in Natural Philosophy "absolutely irreconciliable, at least in our judgment, with Catholic principles." (!) It objects to making the Greek and Roman heathen classics a prominent part of instruction, but even this is less objectionable than "the present infidel movement to abolish the study of the Greek and Roman classics in non-Catholic colleges, and to introduce the study of the physical sciences in their place."

It is quite in keeping with this theory and it is useful to have so candid a declaration of it, to read what the article goes on to say of the tendency of American public schools to "*declass*" the people, and make children aspire to be above the position of their parents. It says, "We cannot but think that the masses were better educated, though unable to 'read, write, or cipher,' in those ages and nations when they had a fixed costume which never changed its fashion from generation to generation, and the peasant or the citizen never

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dreamed of going out of his class, than they are now when the hierarchical classification of society is abolished. We, as a Catholic, honor the poor, and hold ourselves bound to do all in our power for their benefit, both here and hereafter, but we do not believe it for their benefit to educate or assist them out of their class."

The Methodist Quarterly, in an article on the religious condition of the colored populations at the South, says, —

"The descendants of the African race, on the southern portion of our continent, — the black, the yellow, and especially the brown man, — are the most reliable and hopeful element in the land. They are being educated, they are acquiring property, and creeping up into all our positions of honor and trust. Of the dangers to which they are exposed, that of their going over to the Church of Rome is not one. Roman Catholicism has no charms for descendants of African races. The Catholic Church has been established in Florida and South Carolina for two hundred years, and it is no larger to-day than it was thirty years ago. It takes no hold of the colored man. The great dangers are the seductions of vice, licentiousness, intemperance, and the fascinations and corruptions of the political arena. They are endangered by the gaudy displays of military and fire companies, by extravagance in dress, and by general carelessness in the use of money. The restraints thrown around them by a semi-ascetic religion, such a religion as the Methodist Church, was raised up by Divine Providence to establish, conserve, and extend, is the instrmentality appointed by God to antagonize all these dangerous tendencies."

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UNITARIAN REVIEW

AND

RELIGIOUS MAGAZINE.

VOL. I. JULY, 1874. No. 5.

THE CHRISTIAN PROGRESS OF A GENERATION.*

THE invitation to speak to you came late. I was not willing to decline it; but I could have wished more time to make my acceptance of some use. Let this be my excuse if, instead of bringing light, I shall be found to be the author of confusion.

I understand this to be an experience meeting. It may even be expected that the chief speaker should say a word about himself; at all events, I shall make no apology for bringing to you what is little more than a few leaves from my autobiography.

Let me recall a delicious summer's evening, thirty-six years ago come July, when I made one of the company which was gathered in the chapel of the Cambridge Divinity Hall to hear an address by Ralph Waldo Emerson to the graduating class of the Theological School for the year 1838. My own undergraduate course in Harvard College was just closing; it was my purpose to begin my studies in the theological department of the University with the opening autumn; and, as you may suppose, I was an

* An address before the Ministerial Conference, May 27, 1874.

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eager listener to a discourse which was singularly bold, and made no small stir at that time. Hinting very plainly at much which was negative and destructive, it was also rich in moral and spiritual affirmations; and, whilst it awakened grave anxieties in the minds of the elders, the young men were greatly moved by the words of the speaker. Under the first impression of the discourse it seemed to me that, if I should carry out my purpose of theological study, I should be preparing myself to be one of the last of the New England ministers; for, however I might be fascinated by Mr. Emerson's words, I could not suppose that the old sacred office would long continue to be exercised in a community which had come to be of his mind as to sacred things: the preachers must presently become with him lecturers and essayists. History makes rapidly in our day, but it has not made so rapidly as that; for, as I have said, nearly thirty-six years have come and gone, and I suppose that I am as likely to find a successor in my parochial charge as my predecessor was: indeed, Mr. Emerson, who is still, according to my record, a member of First Church, is reported to have said that my congregation by their style of church architecture have put back the cause of Liberalism at least forty years, which is considerably more than my time.

And I have recalled this experience of my opening manhood because the thing which I then feared has not come to pass; but, on the contrary, has been put much farther off by that very transcendental movement, as we called it, which was then assuming such formidable proportions. I have recalled this experience because I wish to say to you how much more real, positive, and significant our religion has become to me in the light of this very movement. I wish to say, as one who would acknowledge his honest debts, that the positive side of that very transcendentalism was precisely what the Unitarianism of my childhood needed; and that, strange as it may seem to one who looks only at the surface, I owe it to this that in my small way I have always lived and labored as a conservative amongst liberals, — not so pleasant a position in any times as a liberal amongst conservatives. The transcendentalists helped to make it plain that Christianity must be more than a miraculously confirmed Deism; that it never lives long in any generation merely as ancient history; that, indeed, the

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Divine Providence has provided no place here on earth for the unspeakable gift save in the minds and hearts of living and growing men.

And when I compare the Christian generation which is passing away with the Christian generation which is coming, the increase of Christianity as it lives in the minds and hearts of men is something marvellous. Spite of all that is said, and in a sense truly said, of skepticisms and infidelities, our religion becomes more real in our world every day; more and more it is seen to be at once the root and the offspring of humanity, not to be sought for or shut up in any little corner of man's history, and so grand in its substance that we may be much at ease as to its accidents. Let me in a few words, and only in the way of hints and suggestions, remind you of some of our most modern gains or recoveries in the understanding and use of our religion.

I. And I hold it to be an immense gain that we have come to look upon our religion as a ministry of the Spirit; to understand that, in the beginning, the gospel was not taught from a book, but was committed by faithful lips to faithful men who might speak as they should be moved by the present God. We have found that Christianity possessed and pervaded the world to which it was given, passing from heart to heart and from mind to mind like sparks amongst the stubble: that the Christian body, with its indwelling spirit, is older by a score of years at least than any portion of our New Testament records; and that Jesus, whilst he was careful to gather a living society, and to sow in the hearts of men the seed of the word, made no direct provision for those writings which were sure to be in due time a part of the fruit of the spirit. So far as they relate to any moral and spiritual facts, the Scriptures of our religion have not fallen below the old estimates of them; but the sense which many now cherish of the inspiration of the Christian church formed no part of the heritage of our generation. We did not see, as we now see, how saturated the world presently became with Christianity. That is the real explanation of the difficulty we find, and always shall find, in making up our New Testament canon. Plainly the line between the canonical and uncanonical was not so significant in the second century as it is to the modern Protestant. The early Christians could hardly

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say who wrote the Epistle to the Hebrews, whether Paul or Apollos, or Clement or Barnabas; they were uncertain about the authorship of the letter attributed to James; they have left very little testimony in support of their statement that Peter was the author of even the First Epistle which bears his name, and it is exceedingly difficult to place historically the pastoral epistles of Paul; but what matters it, they seemed to have said, the spirit plainly breathed through those words; let them stand instead of some which Paul wrote, but which unhappily have perished, — a strange fate, by the way, for a sacred book, if it be indeed what a sacred book is commonly held to be! Our earliest Christian literature, as we have been led to study it, has brought before the eyes of this generation, as somehow it did not before the eyes of our fathers in these churches, a living, growing, organized, efficient community, of which this literature is not the cause, but the fruit; the faiths, hopes, charities, are already there; the little books, when as tracts for the religious times they come to be written, rather describe these facts and take them for granted, and refer to them incidentally, than argue for them, as when Paul in writing to his Corinthians assumes the rising of Jesus as a thing notorious and by them unhesitatingly received, and only wonders that with such a persuasion they can say, as so many of them did, that the dead rise not.

And when we pass from the Epistles to the Gospels, and are surprised to discover that writings so weighted with the immortal words of Christ, and with facts of his life so precious, should be at the same time so unmethodical and fragmentary, and only tell the least part where we long to hear the whole, — old prophecies where we look for recent facts, — and imply all along a knowledge on the part of the reader which the written page nowhere supplies, the explanation is found in our reviving persuasion of an unwritten word, committed by the living God in Christ to living witnesses, apostles, evangelists, pastors, teachers, sons and daughters of consolation, not wanting long in any considerable city or village of that redeemed world. Moreover, what was true in the beginning is true now and will be forever true, — true in the new fruits as in the old, with only this reasonable qualification, that the Scriptures and other instrumentalities which are needful in the beginning of a great spiritual movement may not again be demanded for the

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renewal and guidance of this movement in after-times. If we hesitate sometimes about the old affirmations as to one and another book of our New Testament canon, it is only because the authorship is in doubt, and we would put first those who were nearest to the Lord. In the beginning of the new creation, as of the old, God said, "Let there be light! and there was light," and this before the light was gathered into certain particular stars and shone out from great orbs. The letter was killing us; the spirit came again to give us life. We had our Scriptures, and they were read in our synagogues every Lord's day; but, as George Fox said to Cromwell, we had lost the spirit that wrote them, and were in the condition of certain Eastern communities that are said to possess astronomical tables which they are wholly unable to construct and scarcely are able to use. It has been a great gain to find that Christianity was never meant to be in the keeping of the collators of manuscripts and the makers of grammars and dictionaries. The word goes forth from the mouth of God, not from any convent on Mount Athos or monastery on Mount Sinai; it proceeds from hearts never cold, by lips never silent; day uttereth it unto day and night unto night. The records are not the society. The constitution is not the polity. By one spirit we are all baptized into one body. We all eat the same spiritual meat and we all drink the same spiritual drink. Of too many of our New England churches of the last generation it might have been said, They have heard of Lardner and Paley, but they have not heard that there is a Holy Ghost; they hear and see through the ears and eyes of a people more believing than they, they have no share in the gospel which is the Revelation of the thoughts of many hearts. Thank God, we are again his people.

II. As it has been with the church, so has it been with him whom we revere as the Head of the Church. There has been a great gain during years which have seemed to some only years of doubt in our conception of the Divine in Jesus. As the more thoughtful Trinitarians have been steadily leaving behind the Trinitarianism which set forth as the Saviour of the world a God who is simply personating humanity, but is not really human, so the more thoughtful Unitarians have been steadily leaving behind a Unitarianism which set forth as the Saviour of the

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world a superhuman man. We are coming together from all sides in a Christianity which sees God in the man Jesus, and so has faith and hope in God. It has been a surprise and an offence sometimes, when it ought to have been a relief to us, to find that the humanity of Jesus was intensely real; that God took *our* nature upon him and not some angelic or preter-nature; that our Master was a veritable man, bone of our bone and flesh of our flesh, one capable of growing in wisdom as in stature and in favor with God and man, one whose knowledge was limited, one who learned obedience by the things which he suffered, who was weary at the well, who lifted to God a human heart in piteous human cries for help. The Unitarian of the former generation had lost this reality of Jesus almost as much as the Trinitarian who had lost it altogether. We have been reminded, sometimes very ungraciously, that our Jesus could not be found in the Gospels. We have been compelled by pitiless realists to see him in his human limitations, and to restore to him his proper human personality. We have admitted, somewhat reluctantly, that it is even more reverent to take his own word for what he was than to substitute our own fond imaginations. We see that, however strange it may be, he did love and fear and hope and believe and rejoice and mourn as a man. But what may well have seemed to some at first a loss, turns out to be a gain; for this man Jesus will not, though they call it blasphemy, and threaten his life, yes, and take it, withhold from us the mystery of God in him, or bate one iota of the marvellous self-assertion which assures us that, unless we stand in the presence of a madman, God has come at last fully into the light of a human consciousness. This is what we wanted. The light shines clear now, from that human face, and the revelation of Divinity is the glorification of humanity; we see that what is impossible *for* man is possible *in* man when God is with him. Between God and man there is no moral incompatibility. It is according to our highest nature to be sinless. It is according to our highest nature to overcome evil. The hiding place of Divine power for our world is found in a sweet, simple humanity. In creation God impresses us strangely as striving to create and only at last succeeding. It is so in redemption, and Christ is his suc-

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cess, and since Christ is Son of Man it is success for man. God finds us in him.

In this recognition of God in Christ there is rest with large companionship even of those who may speak more freely than we see cause for speaking of much which is commonly held to be essential in letter and form. That testimony of Jesus to a being penetrated and possessed by the Infinite Life of love œcumenizes the world, becomes man's religion; the seed of Divine Life is planted in the soil of earth. How much the Incarnation may have carried with it in the earthly life of Jesus may not yet have been fully ascertained: much less it may seem to some of you than to me. Happily five or six books in the New Testament, certain epistles of St. Paul, have escaped all questioning, and they point to this wondrous mystery of God in Christ with a clearness which cannot be obscured. They disclose a kind and amount of faith in Jesus, a measure of discipleship which lifts the Master who has called it forth into heavenly places. He has indeed done as the Jews charged; though not in their sense of the words, being a man, he has made himself God; and the clearer and more real you present his humanity, the more resplendent is the essential brightness of the Divinity as it shines in his life. And here there is room to add that when the Incarnation is once accepted and verified the story of Jesus as evangelists have told it, and as it was received in the early church, is no longer incredible. In face of all skepticism, one to whom God in Christ has certified himself waits, confident that the marvels of nature will be seen to be only counterparts to the marvels of spirit, hoping meanwhile that he who said, "If ye believe not me, believe the works," is equally ready to say, "If ye believe not the works, believe me."

III. I find yet another gain in the necessity which is laid upon us in our religious times to accept our religion chiefly as a new life in our souls and our world. We are coming to a more intelligent and deeper apprehension of the old teaching that God took upon himself not simply the nature of one man Jesus, but the nature of all men, our nature. It was at least the beginning of the consummation of that deepening purpose which runs through the ages, Jewish and Gentile alike, — only in the Jewish dispensation

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more conspicuously, — so wondrously hidden at times, and then coming into more light, until at last the day dawns and the day-star rises in our hearts, and it is the Lord's Day evermore. We understand Christianity not as contained and in some sort concluded within a few months of the Lord's ministry, but as a step forward and upward in the education of man which is never to be retraced, a continuous fatherly act of God. It is a failure save as it goes on, save as it is reproduced; a failure when it becomes memorial and commemorative. It is an abiding Incarnation. What the word was in Jesus the word is in the church. Our religion is the mind of Christ in us. It is the spirit which he has given us. As it spake by the prophets, so now it speaks in us. Had he in his transcendent way a consciousness of God, we are to have this consciousness in our humbler way, still seeking to sit down with him in heavenly places, and to be lifted by the Divine Grace into his perfect light. Our Christianity must speak in the present tense. It must create new words, forms, and methods. It must be able to say, "I know." It must keep alive the old sacred dialogue between God and man. Its God must not be the Unknown God. It must find not seven sacraments only, but seventy times seven. It is, says Novalis, "the capability of everything earthly to become the bread and the wine of a divine life." It is a line of light threading the ages. It makes all things new. It is a treasure which is committed to an earthen vessel: the vessel may suffer harm, but the treasure is safe. God comes to stay. God comes to create.

And it is very satisfactory to note that our Christianity as it becomes less traditional and more experimental, less theoretic and more living, recognizes afresh its mission as civilizer and humanizer of society. Starting from a higher plane, finding us in a way Christian, it seeks ways more excellent. It is no more content with things as they are than were the missionaries who carried the cross amongst the nations of Northern Europe. It takes up the great Sermon on the Mount as it fell from the lips of the Teacher, and refuses to have it regarded as akin to the dream of a republic which Plato dreamed. It does not despise prophesyings. It has much to say in the spirit of the Master about human affairs. It claims that there may be such a reality as Christian

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legislation, that business and pleasure are to be consecrated, that Christianity is to be the life of all our living: it does not compliment the next world at the expense of this world, but holds this world to be convertible. What we call church work, a kind of Christian activity scarcely known in my childhood, is the beginning of this new embodiment of Christianity; it is sure to lead on and out, to bring us into contact with labor questions and amusement questions and education questions, and all the various problems of every day life that are plainly too much for the mere economist, and which can be solved only as we are indeed one body in Christ. St. Chrysostom, St. Jerome, Lanfranc, Archbishop of Canterbury, were hospital builders as well as preachers and theologians. The first artists, artisans, horticulturists were monks. Many of us can remember when a house of worship was of no use save as a weekly gathering place for what was called divine service. Now our chapels and vestries are often open through the entire week, and filled with workers bound in the spirit to finish on earth the work which Christ only began, and to fulfill his promise, "Greater things than these shall ye do, because I go to the Father."

Now I do not say that the religious movement of our day has been only and altogether into that light which shines more and more unto the perfect day. It has often been no easy task in our time to add manliness and knowledge to faith, to recognize every accredited fact even though for the time the admission might seem fatal to some cherished religious conviction. Truth was never a cheap thing; there are religious times when all the evidence seems to be against the predispositions of our diviner nature, and faith is more than ever the substance of things hoped for, the evidence of things not only unseen but darkened. Nevertheless the treasures of our religion have more and more rewarded Christian discipleship. Is it not noteworthy that Dr. Furness, after a life-long study of the Four Gospels in the freest possible fashion, finds no more authentic histories in all literature? As I review the years, — years of struggle though they have often been, — I am sure that I should have greatly erred if, yielding to the impressions of that summer evening address, I had turned myself out of the

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Christian church, and entered upon the good fight of faith as a free lance.

Be in no haste my friends to do anything of the sort. When Goethe was a very young man he was tempted to commit suicide, but reflected that suicide was something which would bear to be put off, which indeed, whilst it could be done only once, could be done at any time. When he knew more of this life on earth he liked it better, and was willing to live to a good old age, and at last would not hear any one talk about dying. Be sure you understand the thing you are parting from. In abandoning Christianity not without stir, there are those who are abandoning what they know less about than almost anything else. I speak not of all; God forbid; most intelligently and earnestly some disclaim our faith; but for the most part these are better Christians without knowing it than many a so-called professor. The temptation to turn one's self out of doors comes far more frequently from difficulties about the evidence of Christianity than from any intelligent discrediting of Christianity itself. A spiritual diagnosis of the self-doomed outlaw would give as its result, "Evidence on the brain." As our religion has often been presented, it is so meagre and so powerless that no endorsement of prophecy or miracle could make us think it divine. A divine thing ought to be known for divine without superscriptions. When it has all been made to mean little or nothing, when it has been comfortably explained away, when its fires are all safely covered, why bring proofs of it? What of it if it is true? Do not go away from God in Christ, because you cannot at once accept all that your fellow disciples tell you about the outward accompaniments of that wonder. Affirm the miracle as its stands forth in history and is verified to your own heart, though you may hesitate about what are called somewhat narrowly the miracles. Wait with Thomas those eight days until what the church calls the Octave of Easter, and the blessed presence shall bring from your lips also the adoring words, "My Lord and my God." In the recognition of the mystery of the Incarnation as seen in the life of Jesus and in the life of Christian humanity, I find a confession which leaves room for the broadest churchmanship. In so grand a faith one can keep open house for all who will come. By their hearty recognition of God in Christ not a few

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are kept in the churches which are accounted orthodox, even though they have gone as far as any in rationalizing, and the free handling of the letter, and they honestly belong where they are; because through their one grand persuasion they are more in communion with the church of Christ spite of all their doubts and heresies, than with those whose doubts and heresies are unrelieved by this Christian experience. Indeed, I can well understand that there are divines who might startle us with their freedoms, — yes, give even to us a new sensation in that way, — and yet would feel more at home in one of the old communions, and in the use of the old liturgies, than in fellowship with an altogether orthodox Unitarian with his jot and tittle Unitarianism of a singularly gifted and miraculously accredited Teacher. Happy are they who are adding knowledge to faith, and not reversing the process; who are carrying on the inevitable rationalizing in the faith and comfort of One who for us men and for our salvation came down from heaven and was found in fashion as a man. It is the faith which makes the freedoms of such men as Stanley and Jowett as harmless as the freedoms of those from whose minds this conviction has departed are threatening and dreary. Show me a man who is mastered by our Divine Lord, and therefore calls him Master, and I shall put no questions to him; I shall remember to forget to ask any questions about him; I shall only pray that what are grounds of faith to me may become objects of faith to him; and that by our doing the will and work of Jesus more and more all things that are written concerning him may, for all of us, become significant and helpful and a part of the Holy Gospel.

RUFUS ELLIS.

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SPIRITUAL GIFTS.

"Whenever can there be a church that is not a church of gifts? No man can make himself; still less can a church. *The Spirit* in all its universality is the professed gift of the New Jerusalem; the spirit, hymning all praises, lifting all hands in prayer, that cast forth all demons; blessing all labors; healing all sorrows; speeding all arts; piercing all veils, and catching the reflex of its Lord in all sciences; opening heaven and hallowing earth; the Spirit to do more than can be written, is the offer of the Lord to his Everlasting Church." — *Dr. Garth Wilkinson.*

"More things are wrought by prayer
Than this world dreams of."
— *Tennyson.*

THE church recognizes and even authoritatively maintains the supernatural in the origin of Christianity; she stoutly defends spiritual gifts demonstrated in power by the Apostles and other believers in the Primitive Church; but strenuously denies them as facts or possible facts at the present time, asserting that such gifts were special and temporary, and have long since passed away with the necessity for them. This rejection — for denial is rejection — of spiritual gifts as a permanent endowment of the church, argues, to my mind, a sad failure, on the part of the church, to comprehend Christianity as a spiritual life, and so *power;* for life is power by so much as it is life — a power which, moving upon a plane higher than that of physical force, may legitimately subordinate the latter to its requirements.

As a matter of fact, we must indeed confess that these "gifts" are lost, not indeed wholly, but for the most part, to the church, and being lost to her consciousness they are denied by her intelligence. Fully aware that the power for such demonstrations is gone, its absence is attributed to its withdrawal by God; and because it is not, she affirms it cannot be, even will not permit it to be, at least as an orderly manifestation of the life of the church.

Power is not a thing of times and places, but of conditions and relations. Spiritual power is an attribute of that spiritual relation and condition, which Holy Scripture terms faith — a soul turned open and receptive towards God. In such a condition and rela-

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lation we hold that the wisdom of God, the mightiness of God do flow into a man, and flowing in must flow through him in demonstrations of light and power, live he in the first century or nineteenth, or any age. True, if such an one has been taught to discredit supernatural "gifts," such as "healing," "prophecy," "tongues," &c., the consciousness of such a power may not be quickened in him, and the demonstrations of the spirit through him may be only in the direction of heavenly order as manifested in the good man's life; and this indeed has been, and is the ordinary manifestation of faith in the church; only the illustrations are so rare, that she exerts comparatively but little power even in this direction.*

Spirit is superior to matter; hence spiritual laws are superior to material. Spirit being conjoined to matter, as in man, it ought not to be regarded as incredible that spiritual law should subordinate and rule the lower law according to man's spiritual require ments. Faith is regnant in spiritual life, and so must be in all lower realms of life; she speaks the mind, she wields the power of Deity, and all things do her bidding. Universal principles embrace all particulars; general laws embrace and subordinate specific laws; the higher forms of life enfold and rule the lower; it is therefore no more unscientific than it is heretical to maintain that spirit may and does, at times, lay itself in marvelous power upon the material order of things.

Material law is but one — and that the lowest because the ultimate — realm of law in the great system of laws which pervades the universe, and hence we should even expect to see the intervention of superior law, at times, since man as a spiritual being has so many interests in common with the spiritual world, and the spiritual world with man. It is evident however that such intervention, even when it overrules the more familiar processes of nature, is not to be regarded as contrary to, but as being truly in accordance with law, only it is law whose ordinary and continued operations are not apparent, and hence cannot be scientifically formulated. The Infinite ever expresses himself in accordance with eternal principles, and laws are simply the procession of divine energy in the direction of those principles. Hence God cannot act contrary to law, since that would be to act contrary to him-

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self and argue mutability in the Divine Mind. When there is a more general and higher development of spiritual life, and by consequence a clearer apprehension and diffusion of spiritual truth, then will it become evident that all forces and phenomena are the expressions of an Infinite Mind harmonious with itself, that laws are but words to express God in action according to principles as eternal as the Infinite Mind, — hence that all causation is centered and resides in the spiritual world, and its phenomenal results in one direction will be no more marvelous than in another, and the miracle will disappear in the steady and uniform processes of known law. The term "supernatural" — in the sense of superphysical — is not, as yet, however, to be discarded, since it gives distinct expression to a truth which we cannot yield, — namely, that while the effects or phenomena are upon the plane of mundane nature, the cause is without and above that plane — a fact which science denies, skepticism refuses to accept, and superstition holds by an unintelligent assent to authority. So much as to the scientific statement of the question.

Scriptural authority on this point seems to me both plain and sufficient.

In the last chapter of St. Luke it is recorded that our Lord, even after he had "opened their understanding that they might understand the Scriptures," bids his disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high," a promise whose fulfillment came in a "mighty rush" of heavenly influence, which broke into the church in the marvelous manifestations of Pentecost. In St. Mark also, our Lord, after giving to his disciples the "Great Commission," goes on to declare, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These are among other "gifts" enumerated by St. Paul as the heritage of the church: "And God hath set in the church first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues," all of which excepting "miracles," "gifts of healing," and "diversities of tongues," are still held by the church to be a perpet-

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ual bestowment; but it is difficult to see on what ground she rejects the one class of "gifts" while she accepts the other, since they both come with exactly the same authority. Indeed the words "hath set" would seem plainly to fix the discarded "gifts" as permanently in the church as those which are recognized by her as perpetual. All having been bestowed together, and at the same time, and by the same authority, all must remain together; or all may be excluded.

In the analogy also which this same apostle draws between the church and the body, he speaks of these "gifts," as being as essential to the full expression of its life as the different members are to the full expression of corporeal life; "to one is given, . . . the word of wisdom; to another, the word of knowledge; . . . to another, faith; . . . to another, the gifts of healing; . . . to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kind of tongues; to another, the interpretation of tongues;" given by the same spirit "to profit withal." Nor were these "gifts," confined to the apostles and prominent individuals in the church, — "these signs shall follow them that believe," — they were the common heritage of all believers, and have continued more or less exceptionally in the church from that time to the present, often abused by Romish policy, and always regarded as, at least, disorderly by the orthodox bodies of Protestantism. Now if these "gifts" are "to profit withal," — are for the edification of the body of Christ, both their abuse and rejection must prove, as indeed they have, detrimental alike to the temporal and spiritual well-being of the church. Power abused insures so much damage; power gone, so much influence is gone; and by so much as evidence is lacking of the Indwelling Spirit and the spiritual world, by so much is the confidence of belief impaired. These results are wofully apparent in the churches, and present an alarming indication of the decadence of faith. She has lost that bold and nobly confident spirit which comes of faith in her mission. She is timorous and shuffling towards science, and time-serving towards the world, and by consequence is fast losing the respect of both; she stands up straight, steady and self-respectful at no one point, but is giving back somewhat all along the line of revelation before the pressure of ration-

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alism or expediency. Her present attitude towards science on the subject of Prayer confirms this statement.

A year or so ago there appeared an article in "The Contemporary Review" in which was proposed a scientific test of prayer. The specific proposition is as follows: "That one single ward or hospital, under the care of first-rate physicians and surgeons — containing certain numbers of patients afflicted with those diseases which have been best known, whether the diseases are those which are treated by medical or surgical remedies — should be, during a period of not less, say, than three or five years, made the object of special prayer by the whole body of the faithful, and that, at the end of that time, the mortality rates should be compared with the past rates, and also with that of other leading hospitals, similarly well managed, during the same period." This proposition, if we may judge from the number and nature of the replies it has called forth from every quarter, seems to have both startled and alarmed the church. There is an evident, even feverish and impatient desire on the part of theologians to evade the honest issue of such a proposal. There is in none of the "replies" — I can speak only of such as have come under my own eye — the least evidence of a bold and manful faith. "All with one consent began to make excuse," some in one form and some in another, but all alike agreed in refusing to entertain for a moment a proposition so "reckless," so "blasphemous," so "stupid." We see even intelligent and reverent Free-thinkers and Theists coming to the rescue of the Orthodox, and rejecting the test as offering a legitimate solution of the question at issue. A strangely mixed and confused sound of protesting voices is in our ears, and we scarcely know to which we should give our attention; one objects to the "test" on the ground "that it presupposes a certain constraint exercised upon God;" another, because it "is not consistent with the method and laws of God's spiritual kingdom;" another, because it would be a "profanation of the affections;" another, because "prayer is often answered (?) by contraries;" another, because "it is a challenge to God;" another, because the "scientific method fails in the domain of the emotions;" and yet another, because "we are to look for no other results to prayer than those which come of its reactive influence." Here surely are objections various enough

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and some of them forcibly enough put against the exact terms of the proposal, but we can only regret that they are not pertinent to the heart of the question which lies within the letter of the proposition. Science simply asks to be certified of the efficacy of prayer, and if her proposition is not satisfactory to Christians, they should promptly offer an acceptable substitute, instead of spending their strength and temper in useless debate and crimination.

It is however quite evident that the church, in her unbelief and timidity, dare not put to a practical test the plainest and simplest words of the Master himself; and if she cannot stand up straight and firm upon his word, where can she stand, and how long? No exegetical finesse, no beauty of sentiment, no grace of rhetoric, no boisterous declaration of faith can avail, or even shield us from the contempt of our opponents, some of whom are noble, fair-minded men — the foremost and best thinkers of the age. There is indeed no escape; we must either meet the issue squarely, or give up prayer in its ordinary sense, — "making our requests known to God," asking "good things" of our heavenly Father, and reject our Lord's explicit declaration, "All things whatsoever ye shall ask in prayer, believing, ye shall receive," and many others to the same effect, namely, that prayer insures the response of the divine will in the particular direction of faith's asking.

Prof. Tyndall, in a short article which we find in "The Popular Science Monthly," taken from "The Contemporary Review," gives a remarkably lucid and exact statement of the issue between science and Christianity on this point, and, I think, we must confess that he — unbeliever as he is in regard to one of the most precious truths of Christian consciousness and experience — here manifests a serene and gentle courtesy of spirit which should rebuke many of his orthodox opponents. He says that —

"The bone of contention at present is the physical value of prayer. . . . I would simply ask any intelligent person to look the problem honestly and steadily in the face, and then to say whether, in the estimation of the great body of those who sincerely resort to it, prayer does not, at all events upon special occasions, invoke a Power which checks and augments the descent of rain, which changes the force and direction of winds, which effects the growth of corn, and the health of men and cattle — a Power, in short, which, when appealed to under pressing circum-

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stances, produces the precise effects caused by physical energy in the ordinary course of things. To any person who deals sincerely with the subject, and refuses to blur his moral vision by intellectual subtleties, this, I think, will appear a true statement of the case.

"It is under this aspect alone that the scientific student, so far as I represent him, has any wish to meddle with prayer. Forced upon his attention as a form of physical energy, or as the equivalent of such energy, he claims the right of subjecting it to those methods of examination from which all our present knowledge of the physical universe is derived. And, if his researches lead him to a conclusion adverse to its claims — if his inquiries rivet him still closer to the philosophy enfolded in the words, 'He maketh his sun to shine on the evil and on the good, and sendeth rain upon the just and upon the unjust,' — he contends only for the displacement of prayer, not for its extinction. He simply says, Physical nature is not its legitimate domain.

"This conclusion, moreover, must be based on pure physical evidence, and not on any inherent unreasonableness in the act of prayer. The theory that the system of Nature is under the control of a Being who changes phenomena in compliance with the prayers of men is, in my opinion, a perfectly legitimate one. . . . It is a matter of experience that an earthly father, who is at the same time both wise and tender, listens to the requests of his children, and if they do not ask amiss, takes pleasure in granting their requests. We know also that this compliance extends to the alteration, within certain limits, of the current of events on the earth. With this suggestion offered by our experience, it is no departure from scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of his children, alters the currents of those phenomena. Thus far theology and science go hand in hand. . . . I therefore urge no impossibilities, though you constantly charge me with doing so. I do not even urge inconsistency, but, on the contrary, frankly admit that you have as good a right to place your conception at the root of phenomena as I have to place mine.

"But without verification, a theoretic conception is a mere figment of the intellect, and I am sorry to find us parting company at this point. The region of theory, both in science and theology, lies behind the world of the senses, but the verification of theory occurs in the sensible world. To check the theory we have simply to compare the deductions from it with the facts of observation. If the deductions be in accordance with the facts, we accept the theory; if in opposition, the theory is given up. A single experiment is frequently devised by which the theory must stand or fall."

Here we have a plain, reasonable, reverent statement of the case, and of the attitude of science. It is quite evident that in this gentleman we have no "insolent blasphemer," "skeptic," or

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"scoffer" to deal with, but a courteous, fearless, truth-loving man. Such men the church can neither blind by raising a cloud of theological dust, nor intimidate by never so great an outcry of abuse. They will continue to question and seek so long as there is a doubt to be removed or a secret thing to be discovered, and let all fearless lovers of truth bid them God-speed. The world is much indebted to men of this sort,— doubters, protestors, deniers, — we give and take with all such, receiving quite as much, perhaps more, at times, than we impart. Instead therefore of regarding them as our natural enemies and endeavoring to silence them, we should look upon them as, in an important sense, our best helpers and teachers, since he only who differs from me can be of any assistance, — the man who agrees with me "adds nothing in conference."

We should therefore be ashamed to meet such a man in other than in a frank and hospitable spirit. We must say to him, Professor, you are quite in order; your purpose, if not the form of your proposition, is entirely legitimate. If prayer can and does set in motion physical forces or their equivalent, and produce physical results, you as a physical philosopher have a perfect right to ask for the facts in evidence. And we doubt not but that his rejoicing would be none the less than ours in the forthcoming of such evidence.

The whole question turns upon fact. If prayer has been answered there are facts to show. If it is thus answered to-day, there are and must be facts in evidence; and if so, why refuse to bring them out into unquestionable light? If we believe, as we most assuredly do, that the prayer of faith can "heal the sick," why shrink from placing the ministry of faith by the ministry of science, that we may demonstrate to the world, in practical results, the superior value of the former?

But before we consent to do so, we must understand mutually what we are about. It is quite impossible for one to deny that the Bible teaches that prayer is answered, without denying, at once, the generally received idea of prayer, the plainest inferences from and the literal meaning of the texts bearing on this subject. The instances recorded in Holy Scripture of answers to prayer can neither be discarded by the biblical critic nor explained away

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by the theologian. There they stand, and will forever stand as a rebuke to the faithless church of every age: Jacob, Moses, Elisha, Hezekiah, Daniel, bequeath to us no doubtful testimony on this point. In the New Testament also we see an angel, in answer to prayer, opening the prison doors of St. Peter; this same apostle sent to Cornelius in answer to prayer, and yet again the same apostle restoring the dead Tabitha to life by prayer. Then too we have the plain and oft-repeated declaration of our Lord, which would seem to be perfectly conclusive, "Whatsoever ye shall ask in my name, that will I do." And it is a growing marvel how so many good and wise men can accept the Teacher and reject the teaching, since it is evident that the Teacher stands or falls upon his teaching. It may be confidently asserted therefore that "Prayer" and "The Christ" must be accepted or rejected together.

We should aim, however, to be as wise as we are confident in our position, and advance intelligently to the result we would reach. What, then, is Christian prayer? I reply, It is the asking of faith, addressed to God, in specific and definite as well as in general and indefinite terms; the answer to which corresponds to the nature of the prayer; if the prayer be specific, so is the answer; if it be general, the answer is so, — in both cases, it may be, involving in the answer physical as well as spiritual forces. There are those who tell us that prayer is heard and answered, only we do not get the things we ask for. It is not plain to my mind, however, that, in such a case, the prays in answered at all. I know it will be said that the Christian prayer is submission to God's will, and is or ought to be entirely satisfied with the answer whether it be the specific thing asked for, or other and more or less than was sought in the petition. But such prayer, whatever else it may be, is not the specific, definite prayer of faith of which our Lord speaks and to which he promises definite results and with which alone we are now concerned; it belongs rather to that kind to which the apostle refers when he says, "In all things by prayer and supplication make known your requests unto God," and in which there is no assurance of any particular good, but only such things as are in accordance with the wisdom and love of the heavenly Father. Such prayer is indeed legitimate, even all-

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satisfying to the child of God; but it is not that "effectual prayer of the righteous man," which can bring rain or drought upon the earth, heal the sick, &c., — consciously sovereign, at any given point, over the processes of nature, competent to all things whether of life or death. No, no, faith is intelligent in its every utterance; it knows what it is about. True, when it seeks general and indefinite blessings from God its language must be, "Thy will be done;" but when, in its superior exercises, it aims at specific results, its prayer is not, strictly speaking, in submission to the will of God; it is rather the exact expression of that will; God utters his pleasure and purpose in such a prayer, and the exact fulfillment of it is as sure as Infinite Wisdom and Power can make it.

Neither view of prayer, however, relieves us of the scientific pressure against prayer as a "form or equivalent of physical energy." The question still remains, Is there, let the answer be general or specific, any "physical value in prayer?" It shall be my endeavor to give an honest and intelligible, if not satisfactory, reply to this question.

If prayer is of any value, it is of physical value, since all spiritual influences which bear upon humanity affect the life and conduct of the race; hence if prayer is of spiritual importance, it is of physical value. This is evident from the regeneration or reforming power of spiritual truth, which when perceived and accepted by one, the life comes at once under a new sovereignty which gives a wiser and more salutary direction to his whole conduct and influence, producing physical results of great value both to the individual and society. So far, many of those with whom we are in debate will agree with us; but to this end some regard prayer in no other light than that of "thanksgiving," "meditation," or "aspiration;" others admit the petitional nature thereof, but that God answers in a general and indirect way, and never in any way to interfere with the ordinary and known processes of law, or produces physical results which can be directly attributed to prayer.

Now we are face to face with Prof. Tyndall's inquiry, Does prayer possess or set in motion "physical energy or its equivolent." We are ready with the reply that prayer stands in a causal relation to such energy, not indeed setting it in motion

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from its original source, but rather liberating and giving direction to that energy at the point of the human will, when this will is in perfect accord with the divine will. The outflow of this energy may appear in either physical or spiritual results. It is equally adequate to both, — indeed, to "all things." This, however, will appear in the broader demonstration of the general principle which insures to every prayer of faith, such as we are now considering, a direct, positive answer; and this answer, too, whether it has to do with purely spiritual things, or forces and forms of matter, ever comes in modes of law, since we cannot conceive of an immutable God acting contrary to law, — which is simply his wisdom going forth in processes of energy according to eternal principles.

The greatest obstacle, in the mind, to miracles is the difficulty of supposing that God interposes in any unusual or exceptional way with the ordinary course of nature; and the same difficulty is urged against all special providences — science recognizes no such fact in the phenomena of nature. Now if we can present reasonable evidence that such exceptional facts may claim a legitimate place in nature, as being in accordance with what are termed its known laws, this difficulty at least is removed. According to Dr. Carpenter — a distinguished scientist of England — "the laws of nature are simply the generalized expression of its phenomena. . . . Science points to (though at present I should be far from saying that it demonstrates) the origination of all power in mind." At all events, science has not and cannot demonstrate these laws to possess an independent, self-governing energy; it cannot, for instance, be demonstrated, that the force of gravity is a self-acting force; indeed, this law, when regarded in its relation to all other physical laws, — which together form one grand system of counterbalancing forces, — would seem to "point" to one mind as the source of all force. If, then, the Infinite Mind always expresses itself — if we may judge from analogy — in terms of law, that is, according to principles which are eternal, and yet as to their operation conditioned, then is the supernatural phenomenon as truly an expression of law as the natural; hence we have only to produce the phenomena, show that physical, or rather natural force alone is not competent to their production, indicate the principle of the spiritual law under which the phenomena are pro-

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duced, and we shall have demonstrated the problem before us. It will then appear that specific prayer can be answered even in the direction of involving and subordinating physical forces, and special providences may resume their place in the intelligent belief of men.

The history of the world, as well as that of the church, is full of marvels, and apparently supernatural phenomena, many of which are based upon the plane of nature, but others, as we claim, cannot be referred to the operation of ordinary and known laws. Concerning these, it is for us to disclose, if possible, those higher principles of divine operations which will legitimate them as supernatural facts.

If such facts have had any existence save in the credulity of the human mind, they have been produced by superior forces, eternal, indeed, in the principles which govern their action, and yet wholly dependent, so far as the production of the phenomena is concerned, upon human conditions. All force requires suitable media. Spiritual force requires certain spiritual media or conditions for the procession of its energy. Where these are wanting, the phenomena cannot be produced; where the media exist, the phenomena are as sure, as eternal law can make it, to appear. According to Holy Scripture faith is the condition; the man of faith the medium.

And now again must we recur to the meaning of this word "faith." It is as we have already intimated, not belief simply, nor love, nor obedience simply, but an attitude of the soul implying all of these graces and that the man is in harmonious relations to God. Into and through such a medium the Divine Life can flow in energy proportioned to the development of the soul in this direction; and when it does so the procedure of that energy is in accordance with a law as fixed and eternal as that of gravitation; nor is the occasional and exceptional nature of the phenomena resulting an argument against its being an expression of law, since they could not be otherwise than occasional and exceptional so long as the conditions are so. Were the conditions permanent and ordinary, the phenomena would become so likewise. The utter destitution of the church as to "spiritual gifts" which demonstrate themselves in power is not to be wondered at when we perceive her utter

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destitution of faith, — not indeed of all faith, but of all faith intelligent and bold enough to declare its competency for such demonstrations as the necessities of the age as well as science are demanding of her. How many Christians stand full-open souled towards God, prepared to give him an abounding welcome, a holy place of abiding, and an unquestioning obedience? How can he gain any full admission to the church, where minds are so clouded with error, where spirits are so contracted by bigotry, where hearts are so destitute of charity, and life is so perverted by sin? The marvel is that God finds admission at all, and not that wonder-working power is lacking.

The spirit must be in conscious, confident harmony with God to give expression to his will in such manifestations; and of such a spirit how sadly apparent is the deficiency of the church. "Howbeit," says the Saviour, "this kind goeth not out but by prayer and fasting;" not only is the spirit, but the body through the spirit is to be brought by discipline into healthful and pure accord with the Indwelling Spirit, that the connection between his energy and the plane of physical nature may be as perfect as possible. When this is accomplished, faith becomes intelligent, confident, mighty; it knows full well what it is about, — knows what to ask for, and straightway asks with no stuttering lips, — knows what to do, and straightway does it with masterful power. The course of that energy now is as free and sure as the lightning's track from the clouds to the earth. God's beneficent force pervades, indeed, the universe, in the constant endeavor to impart all blessed influences that prayer would seek; it is pressing upon the soul, at all points, as the air upon the pipes of some grand organ, waiting only a master's touch upon the keys to let it forth in sublime strains of music; it pervades humanity as electricity prevades the elements, but can effect its beneficent designs only as favorable conditions exist. Just as the music can come forth only as the organ pipes are opened, or as the lightning can come in flashes of light and power from the sky to a given spot upon the earth only as suitable media are presented, even so only can the Divine Will ultimate his gracious purposes in a given direction upon persons or things as the conditions are favorable and a suitable medium is presented. The man of faith is that medium; he gives direction, as an open

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pipe or conducting agent, to the Divine Spirit, and forthwith the glory of the Indwelling Presence shines through him, the word of truth is spoken, the mighty deed is done, and we stand astonished in the light and at the wonder-working power of God.

We may perhaps get a clearer apprehension of the law of faith from a consideration of the phenomena of clairvoyance. Here we see the mind or spiritual force of one man completely dominating another, controlling both body and mind. I know of an instance, and it is by no means a solitary case: it is that of a gentleman who had gained such an influence over another that he could control his movements at any time or place; he could arrest his steps wherever he might be on the street, and hold him there indefinitely; or he could compel him to come, from any part of the city, to any place where he chanced to be, by simply exerting his will to that end. Here we see the will of one person flowing into and through another in visible manifestations.

In this way it is conceived that God flows into and through the human soul in manifestations of truth and power; and as suitable conditions are necessary in the clairvoyant subject, before the operator can control him, even so must there be suitable conditions in man before God's will can be thus manifested. Infinite Truth and Love must conjoin themselves to body and spirit in harmony with them to put forth such power. Of course we believe that the influences of God's spirit are felt (consciously or unconsciously) by every man; for all have faculties and receptivities for such influences to a greater or less extent, but their volume and force is proportioned to the spiritual development of the man; and for the higher forms of their manifestation the higher forms of spiritual development are requisite.

But it may be said, If the force of prayer is a clairvoyant force, or one similar, why trace it to a cause or source without and above the human mind? I reply, All things exist by continuity with the original cause; break the continuity and the effect ceases, as is evident in projectile forces, or in a stream severed from its source; disconnect what Swedenborg would term the "Existere" from the "Esse," and the "Existere," or outstanding existence, would cease to be. It is plain, therefore, that all forces exist by continuity from the Original Mind, and would cease

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the moment that continuity was broken; it is as true of clairvoyant and all mental forces as it is of psychic forces; they act by continuity with the Alone Force, differing in no respect as to their origin, but only as to modes of the manifestation of this Force. This will appear from the history of faith which presents to us phenomena, to the production of which the ordinary exertion of the human will is plainly incompetent, — namely, raising the dead, certain cases of healing, casting out devils, prayer answered instantly at vast distances, &c. Those who possess clairvoyant, mesmeric, or magic power can repeat the works of faith up to a certain point, but there is a limit beyond which it is impossible for them to go; as in the case of the Magicians in Egypt who sought to parallel the wonders wrought by Moses: Elymas, the sorcerer and false prophet, illustrates the same fact, who, when he "withstood" Paul, was struck with blindness by the apostle, whose power was greater than his; the same thing is evident in Simon the sorcerer, who was called the "great power of God," offering Peter money, saying, "Give me also this power;" it is especially noticeable in the incident connected with the seven sons of Sceva, who were exorcists, — they attempted to cast out a devil, but the evil spirit answered and said, "Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them, . . . so that they fled out of the house naked." Here is plainly manifested a limit to the power of such men: they can go so far and no further, and the reason is as obivous as their failure; they were bad men, and as such could not present suitable media for an adequate influx of divine energy. They had even a kind of belief in Christ, and made use of his name in their effort to expel the evil spirit, — "we adjure you by Christ whom Paul preaches;" but their spiritual condition was wholly unsuited to give expression to a power equal to his expulsion. The evil spirit was mightier than they, and so put them to flight and remained master of the field.

Here we have a general law to which prayer may stand in an effective relation; nor is the general nature of the law an objection to specific answers, any more than the law which governs electricity is opposed to the specific phenomena of lightning and the particular direction it may take at different times. As I have

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said, God — in heavenly influences — is pressing upon humanity at all points, ever and everywhere seeking admission, and at and through all open avenues he flows with benignant and regenerating vigor. He desires to bestow all needed good, and as fast as he can; the prayer of faith is his will before it becomes a prayer, or it could never become such; and yet he can impart good only as conditions are favorable; he can respond to prayer only as prayer is offered, but so soon as the prayer presents an open avenue, quick as light he flows into and through that medium towards the accomplishment of the beneficent result sought. And in this sense it may be truly said that "every genuine prayer is a positive force in the universe of things." But because the prayer is answered in accordance with law, I do not see that it is any the less a direct answer. These results come through prayer, and could not have come without it, any more than the lightning can strike into the earth, at a given time and place, without the "rod" which conducts it there.

I have read of fully authenticated instances in which prayer has been instantaneously answered at a distance, — of persons being, as we say, converted when thousands of miles away from those who were praying for them; and if what we have said be true, the immediateness of the answer, instead of being an incredible marvel, appears to be even more natural than an indirect or indefinite result. The person or persons praying are in a favorable condition for transmitting divine influences; their minds are fixed seriously and intently upon the subject of their prayer, and along this subtle thread of thought and feeling the quickening energy of God flashes in instantaneous light and power, and the man at once responds to the impressions of truth and grace as thus communicated.

There are other modes of operation under this law which offer to us phenomena somewhat different; here is a Christian family in the last state of destitution; they turn to God in importunate entreaty for help; they may or may not have their minds fixed upon any one as a definite source of assistance, but supplies arrive, and they thank God nightly for their timely relief. Now, although they may have their minds fixed upon no one in particular, yet do they offer suitable conditions for divine beneficence to

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flow through in specific directions and effective energy, — by means of dreams, mental impressions, &c., — which influence others on the common plane of human life and sympathy, where the subtle spheres of spiritual influences, which surround all individuals, sensitively blend, so constituting, as it were, one sphere of humanity which responds, more or less consciously, to the sorrow or gladness, the pain or pleasure, of its individual members. Into this common sphere of humanity prayer opens the channel for specific spiritual inflow.

It may, however, be urged just here that many among the destitute, who do not believe and never pray, have their necessities supplied quite as often as poor believers. True, but they, too, are supplied, so far as supplies come from charitable motives, in answer to the prayers of God's children, which are unceasing "for all conditions of men:" it is the attitude of prayer, or the spiritual attitude which comes of prayer, in which ten thousand stand to God every day, that opens the flood-gates of divine beneficence which flows in upon our race in ministries of love and grace. These phenomena, however, come under the more general results of prayer. For great and definite results, high, intelligent, confident faith is requisite.

It is often urged, I know, that many a specific prayer of faith has not received a specific answer. I reply, No: not if God knows his own mind, and has power to execute his will. As I have said, the prayer of definite faith is a simple expression of God's will, to which the consenting, harmonious will of man offers a medium of expression; and the answer is as sure as the Divine Will and Power can make it. Wherever and whenever specific prayer is not answered, specific faith or confidence that God will bestow the specific good is wanting. The lightning is not more sure to its track than divine energy in the direction of faith. Faith knows what she is about; she does not falter and grope and guess; her path is straight, her eye keen, her step confident, her voice clear and bold. "In the name of Jesus Christ rise up and walk," — gives us an idea of her tone and attitude. Hesitancy betokens a faltering faith, which renders prayer ineffective by so much as it falters. I may perhaps illustrate more clearly my meaning by the ministry of faith to the sick: the man of prayer approaches the

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bed-side of the patient, lays his hands upon him, and lifting his thoughts upward, calm and receptive, he waits for God to give expression to his will. Here is the suitable medium through which divine energy can reach the subject; and if it be God's will to restore, the prayer goes up with confidence as that energy flows through him; if it be not God's will to restore the sick, there is a want of importunity, clearness, and confidence in the prayer of which the man of prayer himself is fully conscious. That such is the case I have been assured by one whose experience in this direction justifies confidence in his testimony. In his experience a clear and confident faith was God's yes to his prayer, and the result was yes; when such a faith was lacking it was God's no, and no was the result. And such to a very limited extent has been my own experience.

But we may not as do some, confound the "Prayer Cure" with "Magnetic Cures," since these latter are the result of forces acting in accordance with natural (in the sense of material) conditions, while the former comes only through spiritual conditions. The physical appearance of the two classes of operators would seem to confirm this view of the case. So far as my observation goes, the Magnetic Docter is robust and healthy, full of physical vigor and nervous energy; while the one who heals through faith is unusually delicate and sensitive, with evidently no vital force to spare, as though to declare to us plainly, The power is not in me to do this thing, I am simply a medium through which it is done. Then, too, the "Prayer Cure" is to be distinguished by its superior intelligence and efficiency; the man of prayer not only knows at once what is to be the result, — a fact that is quite impossible to the magnetic operator, — but this man of deficient vitality is able to effect physical results in a class of subjects to the accomplishment of which the man of superabundant vital force is utterly powerless.

"Quod erat demonstrandum," says science; and she has a right to ask respectfully for a demonstration.

I myself am not satisfied with the terms of the proposed "test," for I do not regard them as being in accordance with spiritual science. The church would most surely fail under such a "test," for not only is it apparent that she has little or no faith in this

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direction, but also that a larger faith would be equally ineffective; the exercise of a general faith is wholly inadequate to the production of results such as are contemplated by the "test." As I have already said, high specific faith alone is competent to such results; each individual subject is to be presented separately to God that his will may be known and effected in the particular case, for where more are presented there cannot be a clear and positive faith unless indeed it may be God's will to restore all, which is quite improbable. Then, too, it is evident that the "test" must be an individual one from the fact that the medium of divine communication must stand in such a relation to the patient that the divine force can flow through him to the subject in restorative energy.

If, however, the "test" were accepted by the church, — an event not at all likely to happen, — and the results on the whole should appear favorable to her claims, still there would probably arise so many contingencies during the experiment, that a conclusion entirely satisfactory to both parties would be utterly hopeless.

Objecting then to the "test" proposed, it is for us to offer some other reasonable proposition to which the most exacting scientist can offer no plausable objection; and I think that the church, in the prosecution of her legitimate work, can do this in a way that shall be acceptable to science. It is an appropriate part of the work of the church to supplement the weakness and ignorance of men, by the wisdom and power of her faith. Science has no right to ask us to pray God to cure the sick so long as he has given to her intelligence and skill adequate to that purpose. No: let her exhaust her own resources before she ask for a special interposition. Man's extremity is God's opportunity, and God works specially only in such extremity. After we have done what we can, then God will begin to do. When therefore science has exhausted her own skill and is prepared to confess her inability to deal with special cases of disease, than she may rightfully pass them over to the church and the church should receive them. To this end she should build hospitals for all incurables, and seek out men of spiritual gifts suitable to take charge of the same; and the results, I am confident, would soon and conclusively demonstrate the "physical value of prayer." Neither side could possibly

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escape the results of such an undertaking. If there were no cures, prayer is of no physical value; if there are cures, then its value is proportioned to the number so cured, and the problem is solved to the satisfaction of all parties.

By all means should the Christian church have her "Bethesdas," where the glory of the Lord shall be seen in special manifestations of grace and power. At all events, I do not see how she can, save in the extremity of despair, refuse to science a reasonable and just response; and I am persuaded that in such a response we shall have nothing to fear, and science find nothing to reject. When we can demonstrate to the scientific man what we have endeavored to elucidate, — namely, that prayer holds a legitimate place in the universal system of laws, and that we who pray, pray scientifically as well as devoutly, — he, too, doubtless will come to his knees in the attitude and confidence of faith.

At all events, it is a sorrowful and humiliating spectacle — one that should bring the blush of shame to the face of every honest, stout-hearted believer — to see the church militant (alas!) shaking behind her entrenchments at the boastful challenge of every champion of Free Thought who may spring forward out of the ranks of Rationalism; to see her nervous shrinking, her visible confusion, her stammering replies, in the presence of a bold and inquisitive science.

If we do indeed believe, let us not shrink from a demonstration of that belief before men; for nothing is more sure than that hesitancy and timidity are ever a sign of more or less distrust of one's belief, and the conclusion is forced upon the world that we ourselves, who pray, do not believe in prayer. Instead, therefore, of shrinking back in such a juncture of affairs, which offers to Christianity a favorable opportunity of demonstrating one of the most important and precious facts of our faith, when we hear the challenge of unbelief, let there be no hesitation, but go we out to meet it at once, — not in a boastful spirit, but in the simple confidence of Truth, strong only in God.

J. E. Walton.

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THE BIBLE IN ITS RELATION TO SUNDAY-SCHOOL INSTRUCTION.*

THE Bible is by common consent the book from which we draw our religious teaching. It is the foundation on which the church rests the claims it makes for present support and future maintenance. It is the history of the development of the religious ideas of the Hebrews from the earliest period, through patriarch, through prophet, through Christ, through teachers of his word, whom he sent forth to spread his religion as he had instructed them, and as the Holy Spirit might give them added light, throughout the world. It is a composite of many books by different authors. Concerned mainly with religion, it contains much secular history, together with some writings whose bearing, either upon the secular or religious interests of to-day, it is difficult to trace. Law, history, prophecy; prose, poetry; fact, fiction; hortative discourse and deductive lesson, — every phase, almost, of ancient literature, has a place in its pages. Such as it is, the Bible is the text-book of the Christian world.

How shall we use it in Sunday-school instruction? If we were writing for one class of teachers only, we should say, use only a part of this book. There are many portions of it that cannot be used in the instruction of the very young. Portions of it they ought not to be asked to read. Did the preacher read some parts of it from the pulpit, the wonder of the people would be, how he could hope, by any ingenious twistings, to make of it a cord that should bind their minds and hearts to God. A large portion of the Pentateuch, with its laws and ordinances made for times long past, furnishes no material suitable for insertion in the Catechism, even if that method of instruction be retained. Some portions, too, of the New Testament are so foreign to modern thought as to have small place in the curriculum of Sunday-school instruction. The Bible is, if we may speak plainly, very poorly arranged.

* An essay read at the annual meeting of the Western Sunday-school Society, in St. Louis, Mo., May 8, 1874.

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It needs for our purposes to be re-edited, and adapted to our puposes. It is the work of a great many known and unknown authors. The easy and the difficult, the natural and the supernatural, the true and the false, history and fiction, are scattered throughout it, without any proper arrangement; parts the hardest to be interpreted stand by the side of those easiest to be understood. A difficult problem is thus presented to us teachers, at the very outset of our work.

Religious knowledge must be gained like all other knowledge, by gradual acquisitions. The record from which we gather our information so largely has no regular development, no established order. What can we do as teachers, but proceed on a principle of selection? We must gather here and there, from this storehouse of knowledge, as we would select fruit from a tree, — as we would take from a well-filled larder food for our guests that we judge best suited to their needs? We ought not in our Sunday-school classes to take the Bible in the order of the books, beginning with Genesis, and ending with the Apocalypse. This, of course, is never done; but this statement shows the folly of making the arrangement of the Scriptures as we have them of any account in our study of them, except as the narrative follows at times in a natural or historical sequence.

Take the Bible as divided into two books, the Old Testament and the New Testament. From which must we first make our selection? If obliged to answer decisively in favor of one or the other, we should say, select from the New Testament to begin with. In secular teaching, we begin with modern history, and that of our own country; then we turn to the modern history of foreign nations; afterward, to the history of ancient times. For a similar reason, in religious education, we ought to teach young children from the New Testament. They ought to be acquainted first with that, or with some portions of it. We should teach them the life and work of Jesus; give them as distinct and clear an idea as possible of the reality of his life and teachings, that they may know who Jesus was and what he taught, and the nature of his being and work; that they may carry in their minds, no dreamy ghostly idea of him as the Divine Being himself, nor as one part man and part God, but as a being "made like as we are,"

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tempted as we are, tried as we are, toiling as we have to, praying as we need to, dying as we must, his spirit returning to God who gave it. We should begin with the childhood of Jesus and end with his death, following the same course that is taken with all biography, if we hope afterwards to show how the history of that life, and the power of it, and the spirit of it, should mould the life and the thought of the world. Here, too, we must proceed on the principle of selection. We must cull from the Gospels the parts easiest for beginners to apprehend, leaving some portions till age and knowledge acquired make the children capable of understanding them. So far as the story is told, there should be no enormous gaps, no bad breaks in the change of sequence. The most natural way is, to give the child a general view of the man first, to attend to particulars afterwards.

As, from reading Dickens' "Child's History," with its pleasant and familar style, with its facts and opinions given without any varnish to smooth over knotty places, because there are no knots in the narrative, the child's quickened desire for knowledge will lead him on to the patient study of the larger works of Hume, Macaulay, and Froude; so, when he learns the outlines of Jesus' life, if the teacher has sown well the first seeds, the pupil will want to study the history of that life in all its length and breadth. In the Sunday school, as in the day school, much depends on the teacher: we might say everything depends on the teacher. Given the poor teacher, and the parent will have hard work to get his children to go to school. Given the good teacher, and the parent will have as hard a task to keep his children from school.

The teacher of the younger classes has a wider reach of inquiry, and a greater power for good, than might at first sight be supposed. It is sometimes thought that any one can teach a child the alphabet. If we need employ poor teachers, let us not have them in our primary schools. Let us have our best teachers for our younger children in the Sunday school. With them the teacher has a wider reach of inquiry and study. For instance, the childhood of Jesus is, to very many children, a myth. Teachers dread to handle the question, and scholars fail to understand it. If the teacher will study the manners and customs of the Jews, and make himself as familiar as possible with their every day life,

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he may draw many lessons out of, and throw much light upon, what seems to be the meagre barrenness of the Gospel narrative.

The knowledge that Paul was educated at Jerusalem in the school of the Rabbis, that he was thoroughly versed in Jewish modes of thought and methods of interpretation, gives the key to understanding the man. He once "lived a Pharisee." As a Christian, he retained the good qualities, while he rid himself of the distinctive ear-marks, of that Jewish sect. To know that Jesus was born a Jew, and that his parents were earnest, devout Jews; that, as we learn from incidental hints, they were faithful followers of Moses; that, under their care grew up this child of whom Mary was the proud mother, expecting great things of him when he became a man, — ought to give hints for thoughtful study to the teacher who would have his pupils realize that Jesus was a man made like other men; living in the world under the same conditions as other men; having a body, mind, and soul, like other men; seeking how best he might fulfill the obligations life imposed upon him; learning early that first best lesson that every child should learn as early, that he "must be about his Father's business;" and, as he grew stronger and stronger, realizing how in his age he might best work together with God. This should be the prime object of the teacher of the young; to bring them into fellowship with religion, to help them to realize that they have been born into a grand inheritance, in having a religion that is so clear and simple that "he who runs may read," that the youngest child may know what is the divine source to which his birthright religion calls him.

Thus far, the teacher of the younger classes. A simple, clear, loving appreciation of Jesus, for the purity of his life, for the blessed character of his work, for the devotion he showed to his every duty, for his fidelity and self-sacrifice, sustained ever by the consciousness that God was with him, doing always the things that pleased him, — bring this home to the child, in the warm, genial, loving way that the faithful teacher can bring it home to his pupil, and an impression is made that is ineffaceable. The child will grow after the likeness of him whose progress he has followed, as "he grew in wisdom and in knowledge, and in favor with God and man."

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Turn we now to the teachers of the older classes. The primary school looks forward to the grammar school, the high school, and the college. The child of larger growth wants not conclusions only: he wants reasons for them. Even the youngest child wants reasons. The older child likes to reason with you. He wants to prove all things. If he hears in after years that what you taught him was error, he will believe it, unless he can show that what you taught him was the truth. You have taught him that Jesus was a man. He is told that Jesus was God, and is God. Have you shown the child how abhorrent to the mind of Jesus was the thought of equality with the Father, and how he resented the intimation that by slightest word or action he ever laid himself open to the charge of blasphemy? You have told him that Jesus died for all. He is told by others that Jesus died in his stead. Have you taught him the lesson of self-sacrifice out of the Gospels? The simple legend on our soldiers' monuments, "*They died for you and me*," gives a complete illustration of what Jesus meant when he said, "Greater love hath no man than this, that a man lay down his life for his friends." He is told that Jesus' death alone made it possible for God to pardon the penitent. Have you impressed on the child the lesson of the Prodigal Son, one with the youth's primary conception of God as a loving Father, not a hard task-master reaping where he has not sowed, — that his immutable law requires forgiveness for the penitent as well as retribution for continuing sin? He is told that "in Adam's fall we sinned all." Have you stamped upon his soul, that purity like that of the child is the passport into heaven, — that man is made in the image of God, and not in the image of Satan?

Our children go out into a world teeming with influences and with missionaries that seek to guide them through straight and narrow turnpikes, — to induce them to forsake the open highways of truth and freedom. We must arm them against all assault. We must send them out, not technical theologians indeed, but with such a thorough understanding of our views and the grounds on which they rest, that they may be able to give a reason for the faith that is in them, and a reason for rejecting the beliefs that will be again and again thrust upon them. We do not suppose

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that Jesus, for any personal reasons, was troubled by the charges brought against him, but he saw fit to defend himself against them. Were it not for this, we should find less mention of Jesus himself in the Gospels, and more of his didactic teaching. He thought it well worth his while to silence his opponents with weapons drawn from their own armory. Our people should be able to meet opponents on their own battle-ground. Know the enemies' country, and you need not be defeated by your ignorance. No peace policy ever made a warrior nation. Nations must avert subjugation by keeping themselves armed for defense. The Bible, rightly understood, can be a power only as those who rightly understand it champion its truths, and spread them among men.

If we would impart a complete religious education, we should take the Old Testament into our course of instruction. "It is dreary work," you will say. "It has had its day. Let us build on new foundations." Will you establish a new system in architecture? Do not think to build our houses unless study of the theory and science of architecture and the noble structures of the past, whose decay teaches lessons for the present, have fitted you, in a measure, for your work.

The Old Testament is a difficult book to use as a manual for instruction. There are few, we might say no commentaries that satisfy our Liberal Christian demands. The religion, the history, the science of the Bible, puzzle us to know what place to assign them in religious teaching, and how to deal with them: yet no Sunday school can have a proper course of instruction that does not include the whole Bible.

Greater reason than any other, as we have said, for study of the Old Testament, is the fact that Jesus was a Jew. From this book he gained in large measure his religious knowledge. From it he received instruction in his earliest years. David and the child Samuel, and all the heroic traditions of the early history of his nation, were the food on which he grew into abundant life. Out of these Scriptures, together with his study of nature, of his fellow-men, and of his own soul, he educed the religion that he felt called by the voice of the Lord to give to his fellow-men. Upon him lay the divine commission, "Go forth as did the prophets of old, and preach your gospel of liberty, holiness, and love."

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His teachings are not true because he uttered them; he gave utterance to them because he felt them to be true. When he read Isaiah's words, "The Spirit of the Lord is upon me," "Oh, yes," he said, "the Lord's Spirit is the true anointer. He hath anointed me. This day do I know Isaiah true. My own experience proves it. I know whence Isaiah received his inspiration."

Jesus was inspired. We believe it fully. The result of inspiration, the word he spoke, must have been shaped, moulded, fashioned into the teachings the disciples received, by passing through the alembic of his mind, from which all dross was eliminated, and naught but pure gold suffered to remain. If we want, we again repeat, to know Christianity thoroughly, we should know the Old Testament fully, that we may trace how far its influence remains, — that we may judge how much of its letter lived, when the new spirit life was breathed into this child of Judaism, to make him indeed "Son of Man," the life of the world. The Old Testament is not all law, nor is the New Testament all spirit.

Again, Paul, next to Jesus the builder of the Christian Church, was, as we have said, a Jew. He appears to have renounced *Judaism, root and branch;* but his new religion was a grander and more splendid variety of fruit, in which can be seen the influence of the stock that bore the seed. To Paul the words, "I come not to destroy the law, but to fulfill it," appear to have implied that the law would pass away, after it had been fulfilled. For him "old things were passed away." He became the "Lord's freeman." He argued Christianity largely from this stand-point. The Old Testament enters largely into the substance of his discourses. Mosaism, he thought, was a religion for the childhood of the race. It was grand and glorious in its day. It had served as a school-master to train the world, till when, no longer needing the forms and ordinances of the old dispensation, no longer needing the law as its buckler and defense, the Christian might stand girt with the whole armor of God. In Paul's mind, as well as in the minds of all the New Testament writers, there was a chain of sequence, unbroken and intact, reaching from the dawn of creation, down through the ages, to Christ. As we must study English history not imperfectly, but thoroughly, if we would trace the growth of the ideas and principles that under-

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lie our own form of government, so, to understand what Christianity is and was, we must study the Bible as a whole, the Old Testament with the New Testament.

Another reason for studying the Old Testament and New Testament together, rests on the fact that they have, in Christian theology, always been classed together. The dove-tailing of New and Old in our cross-reference Bibles is an illustration of this. Our Christianity may be compared to a composition of bronze, beautiful indeed, and strong and lasting. It has defied attempts to destroy it, but has changed its shape continually, and year after year has changed its material, as more of tin and lead have been removed. Gold has taken the place of much base metal, giving promise of a time when all impure alloy shall be refined out, and nought remain but pure gold. The popular theology is sustained by a false criticism, that regards Old and New as of equal value, and makes an opinion of scripture synonymous with scripture itself. Take the popular idea of Messiah, the interpretation of sacrifice, the Sabbath, faith, — indeed, most of the disputed doctrines, — and you will find that those rejected by Unitarians rest largely upon an interpretation of the Old Testament, false and indefensible because false. If we would teach what we deem a purer, nobler, diviner view of Christianity and its mission, we have to place argument against argument, truth against falsehood or half-truths, right exposition against wrong interpretation.

It ought never to be a question whether we should talk plainly what are the facts taught in Scripture, and when the facts are known, discuss them in all their bearings and applications. If it be said that the young mind ought not to be disturbed by questionings of the Bible narrative, we reply, that, if the child has erroneous views, the sooner they are removed the better. If it be also alleged that the child's faith may be shaken, when is it most liable to be shaken, — when it rests on sand, or when builded on foundations of rock? Shall the popular idea be accepted, that the Bible is a homogeneous work, and if one gives up a part he must give up the whole? Let the teacher tell "the truth, the whole truth, and nothing but the truth." If the early portion of Genesis is the subject of the lesson, the pupil should know just

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what the teacher thinks about it. If he believes it to be the early Jewish tradition of the world's origin and peopling, let him say so. If he can give a more consistent and harmonious account of creation, let him not teach that a dim tradition is God's own story. If in the account of the exodus from Egypt, and the journey of the Israelites to the land where Moses sought a settlement, there are impossibilities in the history, he ought not to darken reason by remarking that "all things are possible with God." Impossibilities can never become possibilities. If the child hears or reads of the bloody massacres of innocents in the name of Jehovah, he ought not to believe that such deeds were right because God is said to have ordered them or approved them. It will be easy to show how in the olden times, and with the imperfectly developed moral sentiments of the people and their leaders, the most atrocious vengeance upon enemies found its sanction in the supposed will of Deity. The pupil should be instructed all through his course of study how, from earliest to latest times, — from Moses to the younger Isaiah, — there is a progressive development in the spiritual and mental conceptions of those who made religion their study, and devoted their lives to its service.

Carry these thoughts to the New Testament, to which the same rules of criticism apply as must govern the interpretation of the Old Testament. If, in our investigations, we find that evangelist and apostle made an incorrect exegesis of the Old Testament, — that, by their education or their lack of it, their judgment was prejudiced so that they were ofttimes incompetent critics, — it is our duty to correct their mistakes.

If it be said that by such a free treatment of Scripture we shall lessen the regard in which the Scriptures are held, we reply that reverence for Scripture misinterpreted should be done away with. It is a reverence for error, — for what, if held to in spite of new illumination, becomes reverence for falsehood. Supplant superstitious regard for error with reverence for truth, — for the Bible, not as "The Word," but as containing the word and the work of the Lord for a nation providentially entrusted with so much knowledge of divine wisdom as we find in their religious history. Recognize no other authority than the authority of the truth, by appeal to the reason, which proves its right to reign.

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Many who concede the errors of the Old Testament will refuse to make such concession when the New Testament is in question. "Here we have Christianity. Here we have the record made by the contemporaries of its founder. We have simply to find what is its meaning and intent, and accept it." There is a substance of truth in this position. In general terms, it is true that our record of Christianity was made by contemporaries of its founder, or by those who lived not far removed from his times. Value the record for these reasons. It does not follow that to the letter it must be accepted. The record needs analysis, to separate the stream as it came from the fountain from the influences and opinions that were incorporated with it as it flowed on its course.

Paul's subject of discourse was Jesus. So was John's; so was Peter's. They all preached the same Christ. Equally true is it that they all preached a different Christ, each from the other. The Christ we have to teach to our pupils is neither the Christ of one or the other of the evangelists or apostles. The Lincoln of future times will be, not the Lincoln of Adams, nor the Lincoln of Welles, but the "Father Abraham" whose home in all hearts is established, whose final niche in history cannot yet be known. Whatever place he shall take will be one that the consentient voice of the people shall assign him, when in later times the impartial historian shall write the story of his life and work.

It is unwise and injurious for the teacher to work upon the theory that all portions even of the New Testament harmonize with each other. Know the writers genuine, honest historians: why need we demand more? No strain should be put on the narrative, to force it into exact verisimilitude. If we find that the evangelists or apostles drew incorrect conclusions from the data before them, their mistakes of reasoning should be pointed out. If some of the assumed facts of New Testament teaching must be rejected, or at least regarded as open questions, we ought so to instruct the pupils under our care. Let the teacher give the data on which he has formed his opinions, and remember that his pupils are not before him to accept his views, but to receive from him aids to thinking for themselves. Whatever changes of opinion teacher or pupil may be required to make in the course of their

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study, the Bible, by reverent, honest criticism, will be brought nearer to the heart and life of the world.

We have assumed as a fact, that those who lived with Christ and heard his teachings misinterpreted his words. The New Testament teaching of the *second coming* is but a simple illustration. While, in studying Jesus' own word and example we do not go behind them to reject, because we find them coincident with our conception of how one would live and labor who had the spirit beyond measure, we may not confine ourselves to the letter even of his injunctions. *General fitness* must here be our guide. Illustrative of this point is the fact that, in the form of words, the injunction to "wash one another's feet" is more imperative than the request on which rest the claims to perpetuity of the communion service.

Jesus, while the "man of all times," standing alone among the world's great names, having a place by himself in the shrine of all hearts, was yet, in some measure, the "man of his times." The influence of the age, the people, and the occasion, upon his thought, may be traced in the Gospels.

Is Christianity a definite, exact, unchangeable entity, a diamond that has received in the Gospels its final setting, that no lapidary dare touch it with graver's tool, — or is it a tree that shall grow through the ages, for the healing of the nations? Is the teacher but a pressman striking off proofs from a stereotype plate, or shall every edition of his lessons, every exercise with his class, be an improvement on its predecessor? Is Christianity what Jesus did speak, when listeners in Jerusalem's temple or by Jordan's banks heard the glad music of his voice, or what, were he now in the world, he would address to the heart and life of mankind? Is the father's word to his son, what stands in printed book upon my shelves, and in clear memory's record of his teaching, or shall I believe that he reads with me, in the spirit, every new utterance of science and philosophy, — that he hears and endorses with me every word that cometh from the mouth of God? Is our religion but a return to word and letter of the New Testament, solving every intricate question, finding in the problem itself its own proof? or is Christianity a going forward to strive for the possibilities of a soul in perfect communion with its Maker?

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We have in mind the many biographies of Jesus, — of that greatest of all great souls, divinest image among souls, all images divine, — with a conception of his religion for humanity, his ideal of a spiritual kingdom. Only three years, perhaps one and a half, the duration of his ministry! What hopes cut short! What buddings forth of his nature that saw no blossom! What parables unsaid! What applications of truth not made! His disciples, how uneducated, how liable to misconception of Messiah's coming, of life, of death, of time, and of eternity! With some such thought in mind, feeling that his work was incomplete, yet believing that the sun that had risen for the world's lighting could not set, but must stand ever above the horizon, Jesus said, "Another Comforter will come, — another Helper. The spirit of truth shall guide you into all truth."

The Old Testament, the New Testament; Christ; the apostles: let the teacher gather from the record all he can of instruction! Yet let him remember that these are but guides, but auxiliaries of that spirit whose echo, heard as it comes through the ages, must be verified by appeal to the voice heard in each soul.

We see in Matthew, John, Paul, so many devout, loving, faithful painters of him whose image each carried in his heart. We have their portraits before us. Reverently we bow before them, as we bow over our little babe, — seeing what? The babe only? Aye! the babe, and the man of whom the babe is the prophecy. In all our children, if we be religious parents, we see the divinity of man. Our Christ, shall he be an old time conception, — a babe that was always a babe, — that sprung into being perfect? or shall he be one that was made perfect? Shall he be the Christ of thirty-three years old, or the Jesus of 1874, keeping pace with the progress of the world, and making every new ray of light that shines in upon the mind and heart add somewhat to our knowledge of the Father, and of that divine life which is the manifestation of the Father?

"I count not myself to have apprehended, but I follow after."

CHARLES NOYES.

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APPLIED MATHEMATICS.

PERFECT symmetry belongs only to the ideal, not to the actual. The algebraic conditions are exactly fulfilled by points of space, in an invisible and eternal reality; to this real form, conforming to the algebraic ideal, the material embodiment makes at least a rude approximation. The algebraist devises conditions of various degrees of complexity, delighting chiefly in the simplest; and especially in those giving, with simplicity of conditions, the greatest variety of resulting forms.

The symmetrical forms of nature suggest to man the invention of laws of symmetry, at first simply to explain nature, then to anticipate her work; leading to new examinations of that work. Thus the great mathematical sciences have been alternately the creation and the creators of physical science. The physicists have been prone to deny that the mathematics constitute a science; they have inclined to pronounce them only a key to science, a convenient language wherein to discuss the problems of matter and motion. The mathematicians, on the other hand, whom we should naturally consider the best judges of what their own work is, have declared that geometry is the science of space, algebra the science of time, and that these are simply the first subjects handled by the human intellect with sufficient freedom, vigor, and precision to enable us to draw necessary conclusions. As for geometry and algebra being mere keys to physics, the mathematician would sooner declare the whole visible creation a mere set of models and diagrams wherewith to illustrate the laws of space and time. Whichever of these conflicting views is right, it is unquestionable that the highway to the temple of truth leads alternately from mathematics to physics. Observation alone can lead to nothing, without insight, — without that clearness of inward vision which sees more than the outward fact, sees the divine ideal which the fact partially embodies.

Now in this sublime ascent to knowledge the first steps are easiest, and the way to them has been made exceedingly plain and attractive. "In the beginning the Creating Spirit embodied,

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in the material universe, those laws and forms of motion which were best adapted to the instruction and development of the created intellect." The circle and the ellipse are among the simplest of figures, defined by the simplest laws. Accordingly the Creator has strewn examples of the circular form around us on every side; and, by the pictured alphabet of the heavens, called our attention to the consideration of elliptical orbits. When, in the course of ages, some of the comparatively easy problems of astronomy had been successfully solved, problems of more difficulty were gradually brought into view; and phenomena which were not obvious, not pictured alphabet, but the fine print of creation, led men into the hidden knowledge of optics, electricity, chemistry, and other forms of molecular physics. The course of history and of scientific progress has been precisely what it might have been had God designed to educate men; to reason with them and teach them the sciences; for there has been a constant presentation of simpler truths, whereby men have been led to the acknowledgment of those less obvious; and this is essentially reasoning.

Four centuries before the Christian era, the mathematicians of Greece were lured into the study of the conic sections; and this prepared the way for the mathematicians of later ages to discuss fully certain equations of the second degree. These were sufficient for all the more obvious phenomena of astronomy and mechanics; and as the demand for higher mathematics has been made by physics, the supply has been granted. The faith, which prompts the scientific investigator to his labor, he may never have expressed in words, but his actions show us what it is, — an inborn, ineradicable conviction that the outward universe is intelligible, and shall at some day be understood. But that day ever recedes, into the glorious future, as we approach it; the rate of scientific progress increases from decade to decade, and yet the new problems, and the new instruments for their solution, increase more rapidly. The Divine Intellect can never be exhausted by the human.

A more detailed examination of the history of the separate sciences would only confirm our conclusion, that, in the selection of laws under which to subject the universe, God has chosen, for

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those things which would first press themselves upon man's attention, those which are most readily interpreted by man's intellect; and employed more intricate laws for things which would naturally escape man's notice until the state of mathematical science enabled him to take higher problems; in which we recognize evidence of that kindness and foresight, that care for our education and our growth in knowledge and wisdom, which is an inspiring pledge to us that we are indeed children of the Most High.

THOMAS HILL.

LUTHER AND WITTENBERG.

OUR Sunday in Wittenberg, Germany, carries with it many delightful and stirring memories and associations. The yellow-walled and red-tiled town of eleven thousand inhabitants lay as if asleep by the peaceful meadows of the winding Elbe. It was a still, hazy summer day, when repose was written on the heavens and earth. After life's fitful fever the great Reformer slept well in the midst of his people, and the scenes so familiar to his eye. Peace had come to him after a fierce and tumultuous life. We saw no military, and heard no martial music. The streets were quiet, the citizens were sauntering out to the green fields, the peasants were wending their way to town, and the flocks and herds were so quiet and moveless over the wide-spread fields that they looked like fixtures on the soil. It was indeed the day of rest. Though shops and saloons were partially open, and girls or boys occasionally passed with a pitcher of milk or flagon of beer or loaf of bread, every one moved about with a quiet demeanor, as if the spirit of the day had fallen upon them. It was the best time in all the week to visit the tomb of a mighty presence, of a leader and commander of the people, who had sent his free spirit into court and cottage all over Germany, and who, as his latest act in recasting Christendom, was bringing on the stage Dr. Döllinger and the old Catholics. Strange to say, but not always untrue, that going back is going

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forward, and Old Catholicism means reforming away modern corruptions. Thereby hangs many a tale in the history of Progress which we cannot stop to discuss now.

It was a good day to the spirit, that August Sunday in Wittenberg. We had just come from Berlin, the modern Rome of Europe, new born, military, magnificent. Palaces, shops, boulevards, streets, libraries, parks, statues, galleries, museums, universities,—all as grand as the mightiest monarch of the earth could make them. Churches only were inferior to those of the world's greatest capitals. Berlin is Germany in miniature,—that is, modern Germany, Bismarck's Germany, Germany of the iron will, the imperial ambition, and the spiked helmet. Fifty thousand troops garrison this royal capital, and its matins and vespers are the martial strains of its exquisite bands.

Here in Wittenberg we saw another Germany: Luther's Germany, the Germany of three hundred years ago, the quiet, stationary, devout Germany. The city is hardly larger than it was then. No fires had taken place, no new houses were building. Here were the very stuccoed walls that Luther and Melanchthon looked on three hundred years ago, unless perchance a new coat of yellow had been put on. Here are the ancient walls,—built nobody knows when,—the moat, the arched gateways, churches, towers, the castle, houses, shops, paved streets, monuments. Generations have come and gone, but there the venerable town has stood and will stand. To be sure a railroad has come smoking and screaming up alongside of this old-world fortress, but it has respected its antiquity enough to keep at a suitable distance, and plant its station-house half a mile away. So that in Wittenberg we seemed by one step to pass out of the nineteenth into the sixteenth century.

This impression, too, was increased as we advanced to make acquaintance with the town. The first object we aimed at was the Stadtkirche, the city church. This edifice possesses an unknown antiquity, and with its twin towers reaches high into the heavens above the walls and the houses. The morning service was over, and vespers had not yet come. The sexton kindly showed us where Luther and his fellow-reformers had often stood and preached in the long ago. Here were the altar pieces, the

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work of Lucas Cranach, court painter to three successive Electors of Saxony, burgomaster of the city, friend of Luther and Melanchthon, who has left in Germany and in Italy many specimens of his painting and engraving, — not a great genius, but a notable man in his day, and one whose fame is not yet quite dead.

This church showed the finger-marks of time. The storms of centuries had beaten on its walls, and worn and broken them. Who was its architect and builder? Its lofty towers have been rocked by the winds of ages, but they still bid defiance to decay. Battle and riot and revolution and siege have raged around them, but they still lift serene heads into the bright summer sky, and bespeak a thousand years more of worship and sentinelship to mankind. If material things, agreeably to the conceit of a sprightly writer, sometimes seem to be totally depraved, do they not also, especially in their more commanding forms, carry in them a soul and genius of good? Long may Wittenberg and its rude, ancient church stand, and having done all, stand!

"We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song."

We clambered up through a long, winding, rickety oaken stairway, which looked as if the rats and mice and the spirits of the wind had a good time there at midnight, and at last reached the outlook near the summit of the towers. Remember, one of the secrets of the benefits of travel is a large amount of physical exercise. These European churches and galleries form the very best of gymnasia. On top, to our astonishment, we found a snug dwelling in one of the belfrys, pots with plants and flowers, household utensils, door locked and inmates gone. It seems this is the fire watchman's home, who from this lofty observatory can see by a glance in what quarter of the compact town a fire has broken out, and soon rouse the burghers by clanging the mighty bell accordingly. It looks like a lonely life here; but it is not without its compensating advantages to be perched so near the sky. His house is truly his castle. The air is pure at this lofty

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point, the earth lies like a map at his feet, the yellow and red town, the broad rich fields, parti-colored with the haying and harvesting, the great silver bow of the Elbe shining in the hot sunshine, the hazy Saxon hills on the horizon, the sky all open overhead, there is nothing to intercept the view of one of the finest landscapes of old historic glory. But it would hardly do for young children to be climbing about at this dizzy height, where a false step might hurl them to the pavement below.

Threading the deep narrow streets between the high, sharp-peaked houses, we soon emerge into the square, where two monuments with statues, a short distance from each other, have been erected, one to Martin Luther, and the other to Philip Melanchthon. They are of bronze, very expressive and life-like, one by Schadow, and the other by Drake. Luther looks the firm, courageous captain of the Reformation; Melanchthon the mild, thoughtful theologian. The monument of Melanchthon was erected by King William, April 19, 1860, and has the appropriate inscription, "Qui animos ad fortes contulimus, Christum sapere incipimus" (Psa. cxix. 46; Eph. iv. 3). Luther's monument was erected by a Union for that purpose, and under the reign of King Frederic William. The inscriptions are, "As God's work, it will stand; as man's work, it will be destroyed" (Mark x. 15).

"Ein feste Burg ist unser Gott."
—*Luther.*

Melanchthon was born in Bretten, in Baden, Feb. 16, 1497, and died in Wittenberg, April 19, 1560. Luther was born in Eisleben, Saxony, Nov. 10, 1483, and died in the same place, Feb. 18, 1546. Both, therefore, lived to the same age, sixty-three. Both lie, all that is mortal of them, in the Schlosskirche, the castle church, near the monument square, and not far from the Stadtkirche, one on the right side of the pavement before the altar, and one on the left. Their names are on the flat pavement stones, and their pictures, by Cranach, hang each side on the wall. We attended service in this memorable church, which had often reverberated with Luther's own voice. Only about forty persons were present! Two lighted candles stood on the altar. The minister, rather a young man, offered prayer with his back

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to the people. The numbers of the hymns used in the service were put up on a kind of bulletin board placed here and there on the walls of the church.

And this was Martin Luther's church! Here he and others of the Reformers often preached and prayed. It was on the main door of this church that Luther struck the decisive blow of the Reformation, that was "heard round the world," when he nailed his ninety-five theses to it, and defied the Pope, and called his actions and offices in question. The French burned the door, which was of wood, but in 1858 it was replaced by the King of Germany with a bronze, two-leaved door, on which are cast the whole of the ninety-five theses in raised metallic letters.

The portraits on the wall are good, though faded; Luther's is grand, strong, and sinewy, heavy jaw, bold air, and massive face and chin. He was the Paul of the Reformation, or, better, the Elijah. He said of himself that he was "rough, boisterous, stormy, and altogether warlike, born to fight innumerable devils and monsters, to remove stumps and stones, to cut down thistles and thorns, and to clear the wild woods."

The hour and the man met in Luther. He was God's man for God's crisis. And in this slight and gentle figure of Melanchthon, with the large brain and mild, intelligent eye, we recognize the complement of the Reformation to the fiery-hearted and lion-willed Luther. He was called the preceptor of Germany, the champion theologian of the new cause. Though a Bachelor of Divinity, he remained a layman, and never ascended the pulpit, though he wrote sermons for others. But his wisdom and eloquence as a teacher and lecturer drew crowds to the University of Wittenberg, and sometimes two thousand persons, and among them counts, barons, and dukes, were gathered in his audience. We are told that eleven languages were sometimes spoken at his table. He received invitations to universities in all parts of Germany, and even of England and France, but nothing could draw him away from his beloved Wittenberg. He was the St. John of the sixteenth century, gentle, loving, peaceful, but deep-minded, clear-souled, rising to the highest thought and aspiration, like that apostle whose emblem was the soaring eagle. Luther was the man of earth, Melanchthon the man of heaven. "If my

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eyes," said the latter, "were a fountain of tears, as rich as the waters of the Elbe, I could not sufficiently express my sorrow over the divisions and distractions of Christendom." And when dying he was asked if he wanted anything, he said, "Nothing but heaven."

Among the most interesting objects in Wittenberg were the two abodes of these two great souls. Luther's cell was in what was then an Augustinian monastery, but has now been turned into a college for Protestant clergymen. It is a long, uninteresting, yellow building, stuccoed, three stories high, and a fourth with gothic windows in the roof. It has a tower and bell, and in front of it a square and a garden, where Luther, no doubt, agreeably to monkish rules, often worked, and from which he drew many of his beautiful illustrations about birds and flowers. He lived in Wittenberg from 1508 to 1546, the year of his death. He died away from home, but in his native place. Unable to obtain the key, we were not admitted to his cell. We were informed that one of the names inscribed there was that of Peter the Great, but we had no chance to do ourselves the honor to put our own by the side of the Russian emperor.

Our success was greater at the house, on the same street, which was inscribed with this legend, upon a tablet: "Here Philip Melanchthon, lived, taught, and died." A grave and kindly old German couple, and their handsome and amiable daughter, a teacher, guided us to the spot made sacred by his beautiful memory. Here was the garden where the three friends, Luther, Melanchthon, and Cranach, often met under the shady trees. Here was the identical round stone table at which they sat and drank their capacious mugs of foaming beer, — for Luther was a great lover of this national beverage. It was in this room that the great theologian studied and wrote. Here is his chest. Here are the windows out of which he looked at the passing Wittenbergers. Three hundred and fifty years have passed since that day. In this recess stood his bed, and here he died. We stood on holy ground. Long may fire and flood and lightning and man, most destructive of all, spare the house of the studious, peaceful, saintly Melanchthon! Our fair and gentle guide, Rosalie, declined the tendered fee, — the only instance of a like refusal in our whole tour! The genius of the

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modest and disinterested reformer still seems to hover round the place, and imbue the hearts of its inmates with his own beautiful grace and gentle and unselfish spirit.

Just outside of one of the gates of Wittenberg, the Elsterthor, still stands an ancient and wide-branching tree, called Luther's oak, that marks the spot where, in 1520, he burned to ashes the Bull of the Pope and some other works. It was a bold, but no doubt a wise deed, thus to defy the act of excommunication. It cut off the Reformation irrevocably from Rome. The courage of Luther grandly kindled the hearts of the German people. It was an instance where, as often on the battle-field, the greatest daring is the greatest safety.

Wittenberg was thus, in an important sense, the cradle of the Reformation. It will ever stand — walls, church, and castle, and castle church, and university — as the Holy City of Protestantism. From these tranquil banks of the Elbe, slowly winding with its broad belt of shining waters through the rich meadows, from this ancient and ungrowing town, where everything remains as it was, has gone forth the genius of Religious Independence, — the Scriptures the sufficient guide of faith and life, and the right of reason and individual judgment. This spirit, existing before, but kindled into new power by Luther, is reaching every shore, making every tradition and institution tremble, and filling, perchance, among its latest results, the breast of a Beecher with the energy to remonstrate against denominational interference, and inspiring a Cummins to found a Reformed Episcopal Church. Kings of thought and will, unlike national monarchs, reign without regard to space or time.

A. A. Livermore.

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EVENING MEDITATIONS.

We read that "Isaac went out to meditate in the field at the even-tide." There is something very sweet in the language here used and the images which it brings before us. The word which is translated "to meditate" is sometimes translated "to pray." It refers to that state of meditation amid the works of God, which, becoming more serious and devout, finds itself at last in the attitude and spirit of prayer. At the close of the day, Isaac, mourning for the loss of his mother, and not yet comforted, feeling as if all nature at that hour were touched by the emotions of his own heart, went out into the field, to give himself up there to the softening influences which should blend with his own thoughts, and lead them up to the source of all true inspiration and hope. While he was thus engaged in meditation and prayer, the fitting consecration of himself for the most sacred union that can exist between one human being and another, a beautiful form ("for the damsel was very fair to look upon") came near; and in the experience of that hour, harmoniously combined, were the sensibilities awakened by nature, the undefined longings of human affection, and the spirit of devotion which finds no earthly happiness perfect till it has called down upon it the blessing and the sanction of Almighty God. Here were the three elements of meditation, all so needful to the heart, all so harmoniously blending with one another, the dearest affections of earth, the purest hopes of heaven, moved and excited by the mysterious sympathies through which the outward universe may act upon the soul of man.

Who of us has not felt something of these emotions, especially at that season of the year when every sod is unfolding to us the wonders of God's creative goodness, and the very air is filled with the perfume of his love? The heat and labor of the day are ended. The sun is slowly approaching the horizon. The clouds, that lay reposing there, are illuminated at its approach with all the gorgeous splendors which can light up their dull features, and make them all aflame as with the glories of heaven. Soon these sunset

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hues are deepening into shadows. The warbling of birds is hushed, and only a single note here and there with its liquid melody pierces through the surrounding silence. The farmer is wearily and thoughtfully returning home from his day of labor. Even the fierce, untamed energies of the boy bounding through the distant pasture are repressed. He pauses, he knows not why, and for the moment is subdued into harmony with the scene around him. The air is laden with perfume as if every little flower, touched by the falling dews, were breathing out its evening prayer. Amid the slowly deepening shadows one fair planet is discerned, the harbinger and leader of the starry hosts, till the heavens are filled with lights which tell us of worlds from which, but for the gathering darkness of night, no tidings would ever have come to us. And if, during the day, these stars, radiant with light, roll over us, and glow unseen, who can tell what forms of spiritual brightness, what visions of angelic love, what associates and helpers of ours in all that is most lovely and divine, may throng around us unseen, breathe in their tender benedictions upon us, encompass us within the atmosphere of their peaceful thoughts, and in our still and meditative hours gain access to our souls, refresh and re-invigorate our drooping spirits, and feed within us a more holy and heavenly life? If the very light of the sun, made to reveal to us all inferior objects, hides from us the fairer forms which move and shine so far beyond his sphere, may it not be that our senses and even our human intelligence, lighting up matters which lie within our earthly experience, blind us to facts which shine beyond their sphere, and which only in the absence of inferior thoughts address themselves to our highest spiritual faculties?

As we go out at even-tide to meditate, as we give ourselves up to the influences of the hour, amid all that is loveliest in this outward universe, we feel the stirrings of a higher nature. We feel the prompting of affections which, beautiful as this outward nature is, crave for themselves a happiness which it can never bestow. These outward sounds and forms, entering the heart and touching its secret powers, awaken longings which go out beyond them all, and crave for themselves a sympathy which the whole material universe can never give. Glorious indeed are these sunset scenes; and more enchanting yet the stillness and repose which

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succeed to them, and settle down upon the face of nature. But, as we stand amid them, and give ourselves up to them, — as their silent influences steal in upon us and take possession of our hearts, they awaken other and deeper affections. They blend themselves with all that is holiest in our human life. They throw a new feeling of tenderness and sacredness around the dear relations which connect us with one another. And they tell also of something beyond all this, — of worlds in which these beginnings of love, so disturbed and imperfect here, may go on, under new and untried forms of being, to their full, harmonious, and eternal consummation? Over the earthly home, so rich in its affections, so endeared to us by the blessed charities of life, there rises, as we feel in our highest moments, a fairer and more blissful habitation, a house not made with hands, eternal in the heavens, where earthly disappointment and sorrow can never come, where weariness and pain shall be unknown, where soul, uniting with soul in perfect sympathy, shall find all its longings answered, and its desires at rest in the bosom of God's love.

Thus, almost of necessity, as we go out at the even-tide to meditate, do our thoughts insensibly rise above what is visible and material, and lose themselves in higher objects of contemplation. The world around us becomes but a token of the fairer world in which it lies embosomed. The sounds in nature that move us most awaken other sounds which seem as if they had been echoed back to us from higher worlds. And so we stand here, with our double nature, between two spheres of being, lending one ear to the voices that come to us from the earth, and with the other listening to that which is echoed back to us from the heavens. Happy, indeed, if we do not let the noise and cares of this life stifle altogether the still small voice that comes to us from purer realms. Happy if we also go forth at the even-tide to meditate and pray, — to let the higher teachings of God through his outward universe find their way into our hearts, blend themselves with the dearest affections of life, and consecrate every day of our earthly being by solemn communings with him who is the life of our lives, and the only hope, and safeguard, and salvation of the world.

"And Elisha," we read, "prayed, and said, 'Lord, I pray thee

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open his eyes that he may see,' and the Lord opened the eyes of the young man: and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha." So with every young man in every dark and solemn conflict of life, while there are enemies without and enemies within, if he is ready to leave all and follow Christ, if he has faith in God, his eyes may be opened so that he shall see heavenly agencies engaged in his behalf, and the angels of God ascending and descending upon him.

It will be a great thing for us if only we can learn to love him more than all the rest, to follow him within the veil, and, in faith, lift up our eyes to behold the almighty agencies which are acting with us, under God, even in this lower realm of his universe.

J. H. Morison.

A WAY-SIDE REST, AND THE FLOWER MISSION.

No one who, like the writer, has seen something of life in its different aspects, in several of our cities and large towns, can fail to have realized the urgent need there is of places of rest or recovery for their overtaxed workers. Not for the better classes; for their wealth can purchase leisure, or open the way for travel in "fresh scenes and pastures new," where wearied brain or languid body can draw strength from nature's health-giving fountains of the open air and genial sunshine. Nor for the very poor, who in many cases are too lazy, shiftless, or vicious to try to rise above their rags and discomfort by steady effort and honest toil: such find an easy entrance into our almshouses and pauper institutions. But for hard-working clerks, mechanics, and artisans, who in prosperous times earn good incomes, and too often spend as fast as they earn on furnishing their houses, or dressing themselves and their wives and daughters as stylishly as their neighbors do. For worn-out teachers, milliners, and book-keepers, whose only resource is their scanty earnings by the day or

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month, and which stop the moment sickness or sudden calamity overtakes them.

A panic or overstocked market closes the doors of counting-rooms, mills, foundries, and shops. Want and gnawing poverty walk into homes where plenty and comfort so lately reigned. Often illness comes when it is hardest to be borne. The father is stricken down, after weeks or months of weary, enforced idleness, in which he has not earned a dollar to supply the most pressing needs of the family. He may own his home and have credit enough to be trusted at the butcher's and grocer's. The hastily-summoned doctor will wait for his fee or give his skill; or medicines and attendance can be had from the city dispensary. But the family purse is empty; the things most needed by the sick man to ease his pain, or hasten his recovery, cannot be bought. He must struggle through weeks of feebleness, and go back to his work with half-restored strength. Or, worse yet, the busy house-mother is the sufferer. A nurse must be hired to care for her, — for the children are young and cannot even take care of themselves, — or she must rely on the untrained care of some relative or helpful neighbor who can ill afford the time she freely gives.

What good Samaritan seeks out the lonely teacher or shop-woman, ill in a noisy boarding-house, without relatives or friends near enough to supply her wants, or bring her broth or fruit to tempt her appetite, or even shake up her pillows and shorten the weary hours by a half-hour's chât? Now, thousands of like or sadder cases occur yearly in our cities, where a little timely aid or rest, or, more impossible still to such people, a change to the country for purer air and quiet, would help the exhausted father or mother to gain strength for years of fresh activity, and prevent their children from being scattered in strangers' homes and bereft of a parent's love and care. It would change some puny boy or girl, pent up in a narrow court or stifling street, and seemingly doomed to a short and suffering life, to a robust worker, ready and able to do his or her part faithfully in the world.

I would suggest two ways in which the need could be readily met. First, let Way-side Homes of Rest be provided in city or country. A few wealthy people, or two or more churches acting

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together, could buy a roomy, sunny house a few miles out of town or near the sea. It should have some land attached for vegetable and fruit gardens, and a patch of woods where the inmates could sit under the trees all day and read or sew or play games. The land and house, with simple furniture, would cost anywhere from four to seven thousand dollars. A matron and two or more assistants would be needed. Some of the light work about the house and garden could be done by the convalescents. Medical advice could be had from a city physician or the doctor from the nearest town. Then let it be free to all persons of good character who desire to come for cure or recovery, or to prevent sickness simply by rest, nourishing food, and freedom to be out in the sunshine and healthful air. Two or three dollars a week could be charged to some; for the class to be benefited by such a resting-place have often a praiseworthy pride about accepting charity. This small outlay they would cheerfully meet at any sacrifice, or their relatives would help them to do so. And benevolent persons or churches, by paying a yearly sum, could furnish free-rooms for those who could not pay.

We would not call such houses "homes," because such a name for charitable institutions is too often a mockery; and we seek to make it broader than a mere "hospital." It is but for a few weeks or months those who go there will stay. So let it be rather a "Way-side Rest:" a shelter for the worthy sick who can get no care, comforts, or conveniences at home; a place where the half-sick and exhausted city toilers can be cured by quiet and change of scene. Its rules should be few and simple, shutting out only impostors and the depraved poor, whose coarser needs are abundantly provided for in our city hospitals.

The second branch of this charity can be more easily carried out, as it does not demand any great amount of time or money. It is for every church in the land to call on all those who worship with them to organize into a working band for benevolence and charity. The gentlemen to be pioneers, to seek cases in their own society or among their neighbors who have met with misfortune, or find life's burdens pressing too heavily upon them; those who are too proud to ask for help, and suffer in silence rather than let their poverty be known; or the sick and helpless among

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the poor *par excellence.* The ladies to provide bedding, sheets, medecines, &c., and visit at the homes of those needing their care: each member to pay a small sum annually to meet current expenses, and stand ready, be he or she old or young, to *do* something, even so little a thing as reading half an hour a week to a bed-ridden patient, or making sure that Sally Jones has warm flannels to wear to keep the rheumatism out of her poor old bones, or Widow Brown's boy has a decent pair of shoes though times are hard.

Of course many cases would require nice handling, and the aid given, *because* unsought, should be bestowed without publicity, so as not to offend a right self-respect in the receiver, especially where money is given to lift them over a slough of debt sickness has brought in its train. Nor should the sick in jails and prisons be forgotten. It is a sad thought to many of us that the words of the Great Teacher would not apply to us: "I was sick and in prison and *ye* ministered unto me." We call ourselves by his name, yet have so little of his spirit. And is not the alarming increase of sensation preaching and fashionable display in our churches owing in some measure to the fact that so many of our clergy have fallen victims to the modern love of notoriety, so common in all classes of society? Do they not seek to draw their hearers into the kingdom of heaven by the "pleasant words of one who has a lovely voice," instead of setting them to work more earnestly in the service of the Lord. They give us their views on the "C. O. D. in Religion," "Setting Snares," "Equal to Angels," "Satan and his Crew," which lull us into easy and complacent satisfaction with ourselves.

Not that we undervalue the wonderful influence of persuasive eloquence in the pulpit, or would have the river of God's word shut up in narrow channels, where it cannot water parched and thirsting souls and make them bring forth fruit abundantly. Only three short years did the Master preach, on mountain-top, by the sea-side, or in the temple, or telling simple stories to his friends as he walked through the fields, yet the divine lessons of love and truth and faith he uttered are echoing to-day in our ears. And now, as well as eighteen hundred years ago, a great soul aglow with love to God and man will rouse humanity to a nobler life.

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The plan of the charity, as set forth in these few words, first suggested itself four years ago; and time has only strengthened the belief in the imperative need for it in our cities, without bringing the means or opportunity to attempt it even in a very humble way.

Picking up by chance "Littel's Living Age" (No. 1549) a day or two ago, it brought to light the encouraging fact, that what may appear to some a visionary scheme has been successfully carried out for years in Spain. A writer on "Spanish Life and Character during the Summer of 1873" gives an interesting account of the different charities of Cadiz. He begins by describing the already far-famed Casa de Misericordia, or almshouse. He then speaks of two hospitals, the Casa de los Hermanos de Caridad, and its sister institution, Hospital de Mujeres for women.

We have not space for the whole description of them both; from "the courtyard tastefully laid out with flowers, palm-trees, aromatic flowering shrubs growing in profusion," to the arrangements of the rooms, the cheerful convalescents' dining-room, the chapel, and the surgeon's room; to the kitchen, beautifully clean and full of bustle, also the toothsome fare that was being carried away to the sick. He notes also the peace, comfort, and cheerfulness everywhere apparent. We will, however, quote a few words to show its plan: —

"Forty benevolent persons, men of some affluence, seeing how many of their poorer brethren were unable when sick to command, at their comfortless homes or on board ships lying in the harbor, the comforts, quiet and medical skill which they needed, bought this large house and fitted it up for the accommodation of such cases. It was intended to take in, not especially the very poor, for whom (such as they are) there are hospitals, but to provide also for two distinct classes, first: all who could not afford to pay for a good doctor's visits and skillful nursing and luxuries, and yet could afford to contribute a little to their expenses when sick; that little being fixed at two shillings and a penny a day — in Spanish money, two pesetas and a half. Secondly, the institution was to provide a refuge in sickness for all the 'decentes' (or respectable poor) whose friends or relatives would become responsible for the payment of that sum. In many cases these very brothers of charity themselves pay the sum to admit one of their *proteges;* in other cases the clergy pay, or masters for their servants."

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As a proof of how all-embracing its rules are, "there were men from every clime and many tongues; an English sailor, one or two Finlanders, an American, some Moors and Spanish, made up the party at one dining table."

The hospital for women is similar in scope and plan, only we find there, besides the classes mentioned in the hospital for men, "aged women who have a little money and prefer to spend their old age in the Casa; and sick members of moderately well-off families who cannot afford to maintain them at home, and can provide for them far better and more cheaply here." May it not be long before similar refuges for the sick are established in our cities. How many during the past winter would gladly and thankfully have gone to such a "Rest." Private charity, though poured out for their relief, failed to meet the sore needs of those who in ordinary times are above want and earn sufficient incomes. Many, after patiently waiting with folded hands for silent looms to start afresh, and deserted work-rooms and foundries to open their closed doors, had later on to struggle with disease partly due to unaccustomed privations and anxiety for daily bread.

In closing, it may not be amiss to say a few words about the Flower Mission, a charity which took root in Boston some years ago, and has since spread to other cities.

As it has been thought worthy of mention in a late number of "Harper's," it may be permitted me to correct a mistake the writer of the article fell into about its origin; for the full truth about anything is always best.

The author was not a native of Boston, and the Mission was both Unitarian and foreign in its birth.

During the winter of 1869, a young lady visiting at Walnut Hills, Cincinnati, matured a plan which had long dwelt in her mind. To prepare the way for carrying it out, she wrote a short piece for "The Christian Register," and it was published in March, 1869, through the kindness of Mr. Bush, under the title of "Fruit and Flower Days." To show how fully her plan has been followed, we will quote it, for it is not long: —

"In our Western cities, where open markets are held, two sisters of charity may daily be seen carrying large baskets. They never *ask* for anything, but as they walk slowly past the different stalls the market-

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people, most of whom are Protestants, throw into their baskets a few turnips or potatoes, lettuce or fruit, knowing that whatever is given them is put to a good use.

"Now, New Englanders are the most generous people in the world, if they are only told how and when to give: why cannot we dwellers in Eastern cities borrow a good idea from the custom of our Catholic sisters, and have each week fruit and flower days? Let our city missionaries send notices to the country parishes that on a certain day of the week, say Wednesday or Saturday, they would be ready to receive vegetables, fruits, and flowers for the poor. Such a notice, stating the day, place and hours, might be read from the pulpit or posted in a conspicuous place in the porch. By the way, why are not such notices written so that he who runs may read?

"I doubt not such a plan might easily be carried out during the coming summer. Many of our country friends have fruit and to spare, which is allowed to fall from the trees and decay, because there is no one near on whom to bestow it. And the hard-working farmer's wife would not miss one pat of golden butter or a few fresh-laid eggs. Even the sun-browned children could follow the example of some little friends of mine who spent many an afternoon, one midsummer, picking whortle or blackberries to give to the sick and poor, and thus be taught in childhood to be followers of him who commends the giving a 'cup of cold water.'

"And would it not be better for us all to cease thinking so highly of the mere giving of money, which is, after all, the lowest and poorest guise of charity, and learn to be more ready to give of the fruit of our hands or what has cost us time and thought?

"So, good country reader, — for it is to you these words are addressed, — if next summer you can spare nothing more costly than a pot of mignonette or nasturtiums for a sick-room, bring that when you come to the city. Or gather a handful of wild-flowers, and give them to the pale-faced children you may see any day swarming out of the crowded houses on Eliot or Lowell Streets, or in the vicinity of the Worcester Depot. The sudden look of delight, overspreading wan and pinched faces, will repay you for the trouble, and make you long more earnestly to help those born and reared amidst misery and vice, to whom the beauty and glory of the universe is a sealed book."

Returning home some weeks later, when about to organize the plan with the help of friends, she found that another, who freely confessed her indebtedness to the writer for the scheme, had already taken steps to carry it out. As its beginning seemed to promise well, she herself joined in the work begun at Hollis Street Chapel, the first Monday in May, 1869. Such are the few facts of the origin of the Flower Mission; and all honor to those who

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labored so faithfully during its humble days of obscurity: self-denying, cultivated girls, intent on doing good for goodness' sake. They never complained of tiresome walks in scorching heat or rain, or of the fatigue of clambering up and down long and dirty stairways, and bore without flinching the sickening odors and sights of degrading squalor and poverty in some of the miserable places they visited, where they could do nothing to alleviate the misery they saw.

Little did she whose hand cast the first tiny seed, or any one connected with it, dream how widely its influence would spread. That it has served to brighten dull and sorrowful lives, and brought rich and poor nearer together, "is the Lord's doing, and it is marvelous in our eyes."

It might facilitate the working of the Mission, and make its supplies more regular, if its patrons in suburban towns were to send their contributions to their own railway station. The flowers and fruit could then be readily gathered up by one person and taken to the city, and thus save some time and labor.

And it would seem easy, also, in connection with the Mission, to collect a small fund, and give yearly prizes for plants grown in windows. Such prizes for window-gardening are given in London. They have done much, not only in stimulating the love of beauty among the poor, but in leading them, all unconsciously to themselves, to a better way of living. In their desire to gain a prize, they first keep their windows clean, then floors and tables are scrubbed. By and by, their rooms look more homelike; a cheap print hangs here and there on the walls, and the cheerful faces and tidy persons of the occupants bear witness that they have taken the first step above a mere animal existence.

M. B. C.

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TRUE HISTORY.

To write a true history one must cross the "love-line" of the race. As a certain earnest thinker once said, the ancient are only secret because we are estranged from that. If one were thoroughly a Hindoo in all the elements of will and character, he would find no difficulty in writing Sanscrit. The possession of the ideal of a nation is soon followed by accuracy in facts and details, in clear outlines. First feel as a Greek felt: straightway you will think as a Greek thought, and your language will have the true classic grace. To speak a brute's tongue — to snarl and hiss — it is necessary that the brute nature, with its rending and tearing propensities, should be in you. An artist once said, "To paint even a tree, you must become a tree yourself," — that is, feel with the tree, excite in yourself the woody and fibrous and leaf-growing powers. They are in you, — are you not a microcosm? You can only see what you have in your own nature. Do you think the rapacious eagle, with fierce beak and keen eyes, sees in his rapid swoop of prey the grace or gentle lovingness of the white lamb he seizes? So only an angelic nature knows the other angel, disguised under earthly defects and coverings; the common individuals pass him by as a common man. If you would understand any thought, feel and love it; if you would show any truth, live it, *be* its actual form: there is no other way.

We read many histories of the early Christian era from ecclesiastic and secular pens, but the truest insight we gain is from the works of men who did not know they were forming some of the fairest mosaic materials of history as we now demand it, — vital, strong, warm with life-blood of real human existence. For instance, the monastic ideal is more vividly seen in the early paintings of Christian artists, in the Byzantine Madonnas than in all the writings descriptive of the cloister. There is often little beauty of color about the faces, the designs are hard, stiff, angular, the draperies might be called ungraceful. Nothing is flowing or free; all repressed, strict, severe. But undoubtedly there is an attraction in them; their truthfulness, for the artists express

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them without reserve or exaggeration, the kind of life which they themselves knew. One of austerity and self-denial, limited and restrictive, but with a sense of inner purity and freedom for the higher spiritual nature. If you have once committed a wrong act, and are of a sensitive nature, you will long for penance and atonement, and feel as if undeserved enjoyment would be the harder to bear. By that phase of experience you will have gained some insight into the self-inflicted tortures of mediæval saints, the severe art of some mediæval designs. But on the other hand the reaction of feeling represented heaven with all the color and glow denied to earth. All lovely and rich forms were used to adorn the religious thought. The ideal of the age was concentrated in the ecclesiastic form; and this phase of feeling you see depicted in the revivals of the French and German artists and monks, with their illuminated scrolls in gold, and brilliant color of crimson, azure and green, and their rare devices, childlike and joyous, of birds, beasts, flowers, and sporting butterflies. You read also in the human faces wrought in these pictures of saints with white lilies, lambs, or child angels by them as heavenly symbols, golden haired women, with quiet lips of peace, and level eyes, fronting the coming years with undisturbed serenity, the influence of the Catholic ideals of womanhood and holy infancy, and also the quiet current of the woman's and the true priest's lives. These countenances have nothing of the complex expression of modern forces, which are overcharged with a quivering electricity of expression, from the highly-wrought intellectual atmosphere of our modern life.

In seeing the pictures of the men and women of an age, giving so unconsciously the influences that were continually moulding the lineaments, and softening or quickening the play of expression, you gain the alphabet of the whole history of that land and era. Nor will you have to sift away prejudice and political theory and personal bias to reach it. To be a true historian, it is not only required not to tell a falsehood, nor even intellectually to apprehend the truth. You must also feel it, see it, live it in your own phase of experience, so that the whole sight, touch and grasp of the subject are full of its spirit.

So also in regard to biography, or the history of an individual.

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It can only be written by the "next of kin" spiritually. But there is no difficulty about the veritable *inside* heraldry; it asserts itself. No one else has the insight and the power to write the history of a great mind, but his heir, — on the soul side. Imagine how a practical, unimaginative pen would fail in telling of Palissy, who with the ideal of exquisite colors and delicate reliefs sought for the white enamel so many years in vain, until clothes, food and furniture were gone, and even the planks and boards were torn from his house to feed the fires of the furnace. There is a passage in the recent biographical sketch of "Edwin Landseer" by Miss Thackeray which very beautifully illustrates my meaning. She tells us that "in one of the notices upon his pictures it is said that as a boy and a youth Landseer haunted shows of wild beasts with his sketch-book, and the matches of rat-killing by terriers. Cannot one picture the scene, the cruel sport, the crowd looking on, stupid, or vulgarly excited, and there, among coarse and heavy glances and dull, scowling looks, shines the bright young face, *not seeing the things that the dull eyes are watching, but discerning the something beyond,* — the world within the world, — that life within common life that genius makes clear to us?" It is such a shortness of sight as must have existed in this common crowd which made one say in a very luminous paradox that "facts are often the veriest falsehoods," — that is, outside facts, wrenched from their inner and spiritual connections.

But except by special sympathy of genius and character, and also close association, it is hard for one to understand these human lives and characters. For we cannot see the true "Finis" of the volume; no; nor the beginning, since each life is a sequel to another in rotation too infinite for us to follow. Very often it seems fragmentary and incomplete to our eyes. The lower forms of life, the sea-weed, and the flower seem, to our blinded sight, more joyous and symmetrical, — for we see the whole of the rose's life, but so little of man's. Perhaps, after all, we have not read a single page of the veritable record, it is only the foot-notes of commentator, or preface of friends, or false interpretations of acquaintances that we have been scanning, with the outer title-page and binding to assist. Evidently not much can be learned so.

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There is, indeed, a Day of Judgment to come among books. Only what one has seen or touched, or handled in the spirit, and concerning which one testifies from love, will be received. The true historian and poet are those to whom it is given to "hear a voice from heaven saying, Write." I do not mean by this that special illumination or seership will be needed as now understood, but I do mean that the heavenly dictates of earnest sympathy and genuine love and truth, by which insight into the soul or ideal of a theme alone can be gained, will be absolutely required of every teacher, whether he teach by sermon or history or poem.

ELLA MOSBY.

THE CATALOGUE OF THE LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

THIS Commission was organized for the express purpose of preparing a catalogue of books, which should contain such titles only as we could recommend for the libraries of Unitarian Sunday schools. Naturally, at the very beginning of our work, the question arose, What classes of books shall we include in this catalogue? It is easy to decide what volumes belong, or do not belong, in a law library, a scientific or a theological library. But what may we recommend to the children and young people in our Sunday schools.

Upon this point there was opportunity for great diversity of opinion. Some parents and teachers consider that any good book may have a place in a Sunday-school library, while others would limit our catalogue to books of distinctly marked religious tendency. But, again, what are the books of this latter class? Many who are interested in the religious culture and moral training of the young believe heartily in the good influence of books which present vivid pictures of child-life, — pure, simple, and guided by right motives, without an attempt to point a moral or

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enforce a precept. And they value highly all books that make the material world interesting to children, and thus help them to new occupations and innocent amusements, while they excite love and reverence for its Creator.

While we were still without a basis and method for our work, some good book would be cited, a general favorite which we could not spare, yet which was not, in the strictest sense, a book of religious tone.

It therefore became early apparent that we must be very liberal in the scope of our catalogue. Yet, if liberal, we must also be discriminating; and we must make evident to those who were looking to it for direction the character of the books we could recommend.

It therefore became necessary to classify these books; and, after much discussion, we decided to arrange them upon three different lists. The first list should contain such as we could, without qualification, recommend to Unitarian parents and superintendents of Sunday schools. The second list should contain the books which we could not spare, though some objectionable phrase, or pages of religious teaching that Unitarians do not approve, must be indicated. The third list should contain all the books that we could recommend as "valuable and profitable, though not so fully adapted to the purpose of a Sunday-school library."

This arrangement of our catalogue, made with deliberation, we regard as permanent; but we do not, even after our long experience, agree among ourselves as to the proper place for certain marked volumes. Some of us would place all books of healthful moral tone, though not of distinctly religious tendency, and also the books that introduce children to the beauty, order, and harmony of the universe,— God's universe,— or excite interest in and love for any of his creatures, upon our list of "books specially adapted for our purpose," while others prefer to assign them to the lot of "valuable and profitable" reading. In such cases the final assignment is the result of a majority vote.

The distinction between our first and third lists is, however, generally manifest; while the arrangement of the first and second lists is often misunderstood by those who fail to read the preface of our catalogue with care.

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It would be a convenience if in this case the French expression "Les Deux Premiers" could be used, as, in the opinion of the members of the Commission, these lists are of equal value. In fact, they are but one list with a division run through it.

It is true that on one side of this division are found books that have a blemish in them, but these books would not be placed upon the list at all if their good qualities did not make amends for their defects. A book that is pervaded by doctrines considered objectionable, and is evidently written with the purpose of carrying out such doctrines, would be carefully excluded. Happily there are books, not of Unitarian origin, in which the author does not find it necessary to delay the children in the story with an account of the atonement before taking them in to their supper, or does not calmly place all their misdeeds upon Adam's fall or a personal devil. And there are also books that do allow children to remain as children, and which, though not written by one of our denomination, do enforce sound doctrine, by bringing religion into life, an active religion, that is not mere cant, and that does not consist in the repetition of creeds or doctrines.

Yet in the books written by authors who have been brought up in the use of creeds, words and phrases occur, often Biblical phrases, that have been quoted always in a certain doctrinal sense, and which, taken in the intention of the author, cannot be otherwise interpreted. They are puzzling to children who have not heard them so used, and they need often an explanation. Even Dr. Peabody has to explain to his Calvinistic critics that the exclamation of Thomas, "My Lord and my God," is not necessarily an address to Christ.

The appeal to Christ as to God occurs in many books, where all the purport of the story and the action of the characters show, on the other hand, a belief in one God only.

Such phrases are distinctly marked in our catalogue for books of the second and third lists. But it is not sufficient for these marks to appear on the catalogue of the Commission alone. It is important that they should be used on the catalogue of each separate Sunday school. And superintendents and teachers are earnestly requested to make some note of these marks, either upon the books themselves, or upon their catalogues.

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An examination of the passages marked as "objectionable doctrine" would be found to repay the teacher. It would bring up the subject of doctrines which are "objectionable" to Unitarians, and would give many suggestions for conversation with a class, or for general lessons in the school.

Two of the doctrines most frequently brought into children's books have been alluded to, — the easy method of laying past sins upon a suffering Christ, and the equally comfortable suggestion of attributing all temptation for future sin to the act of a personal devil. One of the rejected books declares: "This is certain, the Devil does try by every means to make men waste their precious life here, and lose their immortal life hereafter." "One thing we may safely say, the Devil desires this world for his own inheritance, because it is Christ's inheritance; and the Devil hates Christ with a fathomless hatred."

The book containing this passage, let it be repeated, is among the rejected books, but it is published in the same gay, attractive covers as other children's books, with illustrations as inviting; and, although carefully sifted from the Commission lists, such volumes cannot be kept out of the hands of children. It is from similar books that children accept a meaning for certain phrases which their home teaching does not give them, and it is certainly wise that their use and meaning should be carefully explained. It is impossible to ignore them, for they appear in all our literature, and it is important for a young reader to learn that such adaptations of Scriptural phrases are considered incorrect, — perhaps even blasphemous, — by Unitarians, and that any approach to a mere sanctimonious profession of faith is avoided by a Unitarian. The fact that books, however interesting and helpful they may be, are considered as injured by the use of such phrases, awakens attention to their force and meaning.

The usefulness, therefore, of this second list depends greatly upon its careful treatment by the teachers of the several Sunday schools. It is necessary that it should be thoughtfully examined, and its object understood. Its preparation requires the constant, unintermitting care of the Commission, and it naturally contains some of the most valuable books in the catalogue, since they must have a striking merit to find a place there in spite of the objectionable passages they contain.

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REV. CHARLES LOWE.

THERE are few readers of this Magazine to whom the tidings will not have already come, before they read these pages, of the translation of the heroic and saintly spirit of Charles Lowe to such work as God had for him to do in higher than earthly ways. While the present number of "The Unitarian Review and Religious Magazine" was passing through the press, after an illness of not many days, he was gently released on Saturday, June 20, at the age of forty-five. The sorrow of his loss is too fresh with us to allow of many words here; but the friend to whom he had temporarily entrusted the supervision of these pages cannot let them go forth without bearing a brief record of the life which, though not long, has been long enough for all the best things of love and service.

Charles Lowe was born in Portsmouth, N.H., the son of John and Ann (Simes) Lowe, Nov. 18, 1828. His father, for many years superintendent of the Exeter Mills, died in the summer of 1873; his mother survives him.

Educated at the Exeter Academy, he passed from thence in due course to Harvard College, whence he graduated with high honors in the class of 1847. He studied law a year at Exeter. The legal profession had many attractions for him, but finding that his conscience would be better satisfied in the work of the ministry, he embraced it with characteristic enthusiasm. Subsequently, after a year of professional study with Rev. A. P. Peabody, at Portsmouth, he occupied the post of Greek and Latin tutor in the college during a part of his course of study in the Divinity School, whence he graduated in 1851. In that student-time, his true and lovely character won a love and respect such as is rarely accorded, alike from his classmates, his pupils, and his teachers, and gave the promise of a useful and distinguished career, which was predicted for him with unusual confidence by those best qualified to judge, among whom President Walker may be fitly mentioned here.

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His first ministry was exercised in New Bedford, where he was ordained July 28, 1852, as colleague pastor with Rev. John Weiss over the First Congregational Church and Society in that place. The delicate health which later developed into the malady under whose disability he has bravely labored for many years, made it expedient for him to resign this position in 1853, and to seek to renew his strength by extended study and travel in Europe and the East, making friends wherever he went, by the sunshine and purity of his character.

After the lapse of more than twelve years, it was the fortune of the writer of these lines to hear the honored Tholuck speak most affectionately of Mr. Lowe as held in fresh memory at Halle as the type of what is best and truest in American character.

Returning to this country in 1855, he was invited to several of our best parishes, and accepted a call to the North Church in Salem, where he was installed September 27, 1855, with the fairest prospect of a long and successful ministry. But it was ordered otherwise. The unassisted and difficult duties of that position were too much for his strength. In the early summer of 1857 a weakness in his lungs developed itself, in so serious a form as to constrain him to resign (July 28, 1857) the pastorate which had been just long enough to reveal the full beauty of his Christian character, the wisdom blended with his modesty, the manly strength which his gentleness could not hide, and to bind many hearts to him in an affection which no lapse of time can dim.

The seventeen years that have elapsed, during which we have had the blessing of his presence with us, have been rescued for his further labors in the work which he loved, contrary to any expectation which experienced physicians then dared to entertain, by his wise use of every means of health, and by his resolute will to wear out rather than to rust out. He married, September 16, 1857, Martha A., daughter of the late Justus and Hannah (Wood) Perry, of Keene, N.H., who, with two children, survives him. To the perfect sympathy in his literary and other labors which this marriage brought him is due not a little of the success with which he has labored, notwithstanding his frail health. In the spring of 1859, he had sufficiently recovered to be able (May 28) to take charge of the Unitarian Society at Somerville, whose somewhat

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lighter duties he was able to fulfill until his appointment as Secretary of the American Unitarian Association, in 1865, transferred him from the direct work of the ministry to a position as difficult and responsible as it was honorable. His official duty now brought him into relations with the ministers and congregations of the Unitarian body, which gave a field peculiarly adapted to his special gifts of mind and character. It is safe to say that such a position has rarely been so felicitously filled, in any Christian body, and that the place and the man seemed made for each other. In a denomination to whose traditions the idea of congregational independence is specially dear, and which is sometimes sensitive even to an excessive degree to the suspicion of official interference, Mr. Lowe soon came to exercise, by the winning powers of his character and the confidence which was reposed in his judgment, the function of a Christian bishop, such as it sometimes existed in the best times of the church. His tact in dealing with difficulties, his patience with conflicting minds, his gentle forbearance under personal oppositions, the breadth of his sympathies and the positive clearness of his own convictions, the transparent beauty of his daily life, in its utter unselfishness and Christian consecration, all combined to establish for him an influence whose extent he in his modesty would have been the last to imagine. The affection and respect which followed him on his retirement from the office of Secretary are such as few men are privileged to gain as the reward of a long life.

The same cause which has ended his earthly work, too soon for us, compelled his resignation of his official position in 1871, and he sought in Europe, whither he was accompanied by his family, to restore his failing strength, returning in May, 1873, in season to speak words of noble cheer at the Anniversaries. But his friends soon recognized that little permanent gain had been wrought, although they cherished the hope that the indomitable courage which fought against his depressing malady with so staunch a cheer might yet save for us years of a life so important to the best interests of the church which he loved, and so priceless to many who loved him.

He had felt constrained by considerations of health to decline a call to the pastorate of the First Parish in Cambridge, and also

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an invitation to the Presidency of Antioch College, soon after his return from Europe; but although not venturing to risk the constant strain of ministerial duty, another way of usefulness soon opened for him, in a manner very near his heart, in the editorship of this "Review." His stay abroad had been largely employed in knitting closer the ties of mutual knowledge and good-will between Liberal Christians of different names in Europe and the Unitarian Church of America, and his wide relations at home secured him the pledge of a co-operation which promised to make "The Review" under his editorship a growing power and a worthy organ for the scholarship of the Unitarian body. We do not need to recall to our readers the recent memory of his plans for the conduct of "The Review," as they have been laid down and developed in the successive numbers for March, April, May, and June, in a spirit most catholic yet loyal to the household of faith which he dearly loved; most conciliatory, yet simply true to his own clear convictions of faith and duty. Let the words which we copy here, from his letter of farewell to the publisher of this Magazine, testify to his deep interest in it, and speak to its readers the parting word of friendly good-will which he would have spoken, if his strength had been a little spared. They were dictated on the day before his death, when he was in great weakness of body, but in the calm and trustful mind to which the near event was but the passing from one chamber to another in the Father's "house of many mansions."

My dear Mr. Bowles,— JUNE 19, 1874.

I very much regret the disappointment and trouble my death is to cause you. I had large plans, and was more and more confident of making "The Review" valuable and profitable to you: but God's will has decided otherwise, and I have only to send you my love and my thanks for your kindness, and with the hope that you will be able to find some good man to carry on the work. There is excellent material on hand, or promised, for three or four numbers to come. . . .

Good bye.

Very truly yours, CHARLES LOWE.

The most remarkable quality in Mr. Lowe's character was the harmonious combination in it of qualities rarely so perfectly united. The good sense and practical sagacity which made him a

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trusted counsellor in denominational affairs were lifted above the level of mere prudential wisdom by a spiritual insight fine and keen, which judged of policy by the eternal lights of principle always. His instinct of right and wrong was as unerring as the pointing of the needle to the pole. A stranger could not talk with him on the most commonplace subjects without feeling braced and quickened by contact with his pure and noble nature. Yet the absolute transparency of his conscience, clear and sharp as a diamond, was saved from the least hardness by the exquisite sympathy which bathed his whole nature with sunny warmth. He was a true apostle of love in his generation. His affection had a generous largeness of most unfailing constancy. A friend so unselfish in his requirements, so loyal in his faithfulness, so believing in the best possibilities of those whom he loved, seeing in them the highest that God purposed for them, is a perpetual inspiration to them. To have been loved by such a man is one of the best boons of life, and one of the surest pledges of the life immortal. Yet his personal regard never obscured his independent judgment. Faithful as he was loving, firm as he was gentle, he had, as was said of Ephraim Peabody, "preserved the righteousness, while leaving behind the austerity," of the Puritans.

The healthy, well-balanced mind which dwelt in him gave, in his earlier years, the promise of the scholarly attainment which he always valued and appreciated; but in part the imperious necessity of his delicate health, and in part his strong practical bent, directed his energies more and more away from the student's work and into ways of effective good. He felt that he must be about his Father's business. Indeed, those who knew him best felt that he unduly depreciated his own intellectual capacities. The clearness of his thought and precision of statement found expression in a style of perfect lucidity, with no word superfluous, and wherein the felicity of his illustrations enhanced but never embarrassed the ideas which they set forth. To his public speech these qualities imparted a great charm, and added as they were to gifts of voice and manner which were simply transparent to the unconscious beauty of his character, made him most effective in extemporaneous address, notwithstanding a natural diffidence which was only overcome by his losing himself in the thought

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of the truth which he wished should not fail of expression. He thought only of that which ought to be said, but he persuaded by that which he himself was.

As a preacher, the intellectual modesty of which we have spoken, and his impatience of any use of his time which savored of literary ease, restrained him from expending his limited strength on the elaborate and finished discourses on which a great preacher's fame is built. He could not have written those and yet have done other things which he deemed more important for him to do. But we have seldom heard one preach who so persuaded to holiness, or so made real to his hearers the beauty of goodness and the grace and power that are by Jesus Christ. There was, indeed, one subject on which it seemed as if he could not preach from personal knowledge, and that was *sin*. He seemed sent to win men to virtue rather than to warn them from evil, and as if most of the temptations which beset humanity had no power even to solicit his unselfish and unworldly purity. He was emphatically a minister for the young, because he encouraged them to all good by the life which shone through every word he spoke. And few men are so endowed for the pastoral office as he, by the ready sympathy, the loving truthfulness, the discriminating word and unwearied deed in daily life, the spirit of prayer which consecrated his public ministrations.

In the words from Ecclesiasticus which were read at his funeral, with touching appropriateness, "When he went up to the holy altar, he made the garment of holiness honorable." In this day, when even the Christian ministry does not escape from sensationalism and shams, the example of Charles Lowe may well do much to recall our younger ministers to the true standard of their calling, and to impress on those who are entering the profession the fact that Christian simplicity is the very salt that alone can preserve its savor.

The "sweetness and light" which gave him such a charm over the hearts of those who knew him he had, indeed, by nature. But natural endowment was perfected in him by Christian grace. Beneath all the winning cordiality of manner, and bright, happy temper that shone and sparkled even on the surface to the most careless eye, there flowed a deep, strong current of principle and

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consecrated loyalty, whose tide moved in steady obedience to the will of God. Nothing else than this could have wrought the wonder of that cheerful submission with which he endured the many thwartings of his eager spirit by the physical infirmities which were constantly disappointing his hopes and plans, — a cross borne with such serene patience that even the nearest knew not how heavy it was until they saw his joy, when the end drew near, at the thought that now he would be well and would have work to do in which the body would no longer fetter the spirit.

After an intimate friendship of nearly twenty years, the writer of these lines has yet to learn that he had a fault. So perfectly was his nature under the control of a religious will and an enlightened watchfulness over any latent weakness, that they had no opportunity so much as to show themselves. But his faultlessness was no pale shadow of negative virtue. His gentleness was rooted in a strength which held his whole being so obedient as not even to give sign of any struggle, but only to bear the tokens of victory.

Our eyes overflow with sorrow as we remember the clear, musical cheer of the voice, rich with a genuine, manly sympathy, the light that shone in his dark eyes, the bright smile, without a trace of the burden of pain and weakness so bravely, uncomplainingly borne. Those "lineaments of Gospel books" were transfigured by the Word of reconciliation which was in his heart and moulded his life, and was the message which, unconsciously to himself, spoke through him.

His daily walk testified of —

> "Days that in spite
> Of darkness, by the light
> Of a clear mind, were day all night.
>
> "Life that dared send
> A challenge to his end,
> And when it came, say, 'Welcome, friend!'"

And the close was in perfect accord with the Christian beauty of such a life. He had gone to Swampscott on the 30th of May, in the hope that the bracing air would revive his strength. But a hemorrhage from the lungs, on the night of May 31st, was followed by others, and finally, in the early morning of June 18th,

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by one so severe as to make it evident that the time of his departure was at hand. To him was granted, what is not always the privilege even of a Christian saint, a day of tender farewells and loving messages, and of the disclosure of a faith and hope which were truly triumphant in their joy.

We trust that hereafter many of the words which he spoke in those hours may be allowed to encourage and bless others besides those who then were by his side. From the moment when he knew that he must die, he made the time a festival of holy cheer. "I shall want," he said, "to rest awhile, and then there will be higher work for me to do." He has, indeed, a work to do which has already begun; for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," when we remember Charles Lowe we shall "think on these things."

H. W. F.

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THE "EDITOR'S NOTE-BOOK" is a department of this Magazine which was introduced into it by Rev. Charles Lowe, on assuming the conduct of this Review, and was under his special care. When his last illness assumed a serious form, he entrusted the temporary care of this, with the other arrangements for the Magazine (excepting the "Foreign Summary," which an able hand has prepared), to a friend, in the hope of soon resuming his work. The tidings of his death reached us while engaged in the preparation of the "Note-Book" in his stead, and it has seemed best to omit in the present number, which bears the record of our loss in him, a department so peculiarly associated with him.

"The silent organ loudest chants
The Master's requiem."

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FOREIGN SUMMARY.

ENGLAND.

At the anniversary meeting of English Unitarianism, in London, May 29th, Rev. R. L. Collier preached a sermon full of zeal, energy, and spiritual fervor, on the "Influence of Personality in Religion." Next year will be the jubilee year of the Association, and the President, Mr. Hopgood, proposed to signalize the fiftieth birthday of the society by raising a fund of ten thousand pounds to aid congregations during the next five years in building chapels. To such a fund Mr. Hopgood offered to give five hundred pounds. Rev. J. P. Hopps urged a great demonstration in Exeter Hall, with representatives from every congregation in Great Britain. The resolution adopted left all details in the hands of the Executive Committee. The annual report shows that the last years of the first half-century of English Unitarianism show greatly increased activity. Ministers are aided more than ever before to lecture and preach outside their local limits, to open new centres of worship and instruction, and to diffuse Unitarian views widely among the masses of the people. Several ministers of orthodox churches have within the year come within our lines. The cheap issue of Channing's writings has reached a sixth edition, making a total of twenty-seven thousand volumes. The contest of the wings came up on a motion of Rev. J. P. Hopps to so amend one of the rules as to declare more expressly for religious and ecclesiastical equality. The motion was lost, with but few voting, after the meeting was much reduced.

"The Inquirer" congratulates the Association on "a peaceful meeting, together with the hopeful promise of harmonious work in the future, for purposes which we all agree to be most desirable, and on the broad basis which can alone reunite the advocates of a liberal and progressive form of Christianity." It adds that "our past differences, manfully and thoroughly fought out, only tend to prove that there is more in common than we really thought, and

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that after all we are heartily at one in our resolve to carry out in various ways and methods the same great principles."

Rev. W. H. Channing, in London, has been making a special effort, in several Sunday evening lectures on "Real Religion and Religious Realism," to set on foot an organized revival of spiritual interest among "all seekers of the perfect life." Real religion should be "a *living* bond of union between Humanity and Heaven." In his first lecture Mr. Channing sketched five tendencies of the age which hinder real religion, the putting of culture, or art, or science, or morality, or worldiness into the place of religion. He then sketched as many forms of "the grand revival that has begun to reveal itself throughout Christendom," alluding to the conflict in the Catholic Church, one side of which is a reawakening of the deeply devout and humane life of the great patristic and mediæval saints; to the Ritualist movement in the Anglican Church, the better side of which is an earnest effort to make real the presence of God; to the genuine spiritual awakening attending the wide-spread evangelical revival excitement; to the activity of pure Theism, of which he pronounced F. W. Newman to be the true prophet in Great Britain; and to the movement among the progressive Jews. In the face of all this Mr. Channing lamented "the lukewarm, inert, hopeless, and half-alive" condition of liberal communions, and propounded Real Religion as the cure. This he defined to be "a *Life of Relationship* with Living Spiritual Realities," of which five circles may be pointed out: first, the consciousness of living communion with the universal Father; second, the consciousness of forming part of a world of spirits, the life and laws of which encompass us and bear us on forever; third, the sense of a similar relation to Humanity as an organic and immortal whole; fourth, the absolute union of our progress and life with the progress and life of Humanity, and of the Spiritual Universe, by the equal dependence of all things upon One Eternal Presence; and, fifth, the supreme duty for each one of working for good and against evil as our best sacrifice to God and truest imitation of Christ.

In his second lecture Mr. Channing discoursed of "Real Christian Conversion." As opposed to this he remarked five classes,

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those who treat the story of Christ as mythical; those who see in Christ only an ideal holy man and sage; those who say that Humanity is the true Christ; those who reject the Christian church and seek communion on socialistic and secularistic grounds; and those who make the church a police in the interest of reaction. Following this Mr. Channing told at length the religious experiences which had confirmed him in the conviction of the truth of Christianity and of real Christian conversion, the process of which he unfolded as follows: first, to see in Christ a type of our own sonship; second, to become contrite in view of our failure to come up to the measure of our privilege; third, to unreservedly consecrate ourselves to that service which becomes the sons of God; fourth, to carry this out in thorough doing as God's Christ would do in our places; and, fifth, to organize this imitation of Christ in actual society.

In a third and fourth lectures Mr. Channing explained his views of Real Communion with the Father, and of a *New Order* proposed to be established for the promotion of Filial and Fraternal Communion of man with God and with his fellow-man. As tendencies favorable to the realization of communion with the Father, Mr. Channing spoke of the effort of science to comprehend One Living Energy as the Force of all forces; the effort of poetry to seize in imagination a vision of the development of the universe and of the unfolding history of man; and the deepening estimate of music as an art prophetic of the harmonies of communion. In contrast with these Mr. Channing placed three unfavorable tendencies of the age: first, the self-contradictory assertion that we can know God only as the Unknowable; second, the pantheistic denial of the personality of God which comes of excessive reaction against narrow views of the Divine Arbitrariness; and, third, the fatalism which mocks at prayer as the imbecile expression of cowardly superstition. In contrast with these false tendencies of the age, Mr. Channing unfolded the inspiring reality of loving and living fellowship between man and God, pictured the realization of this in Jesus, analyzed the laws of the heavenly human life revealed in Christ, traced the ascending stages of this life from sinless youth to complete oneness with God, and pointed out how to make this life a fact of actual human society.

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In a recent discussion among ministers of the Church of England on the question of inspiration, after an essay of an orthodox tenor, Rev. T. W. Fowle said that there was no claim to inspiration in the Scriptures themselves, and that to maintain the literal accuracy of all the Biblical statements was to take direct issue with all scientific men. Rev. J. H. Cummins declared that there was no evidence of plenary inspiration in Holy Scripture, that in his belief none of the writers of Holy Scripture had more scientific knowledge than their neighbors, and that it was absurd to try to reconcile all the Biblical statements with science.

The English Company of the New Testament Revisers voted, at a recent meeting, to reject the passage in 1. John v. 7, 8, called the Text of the Three Heavenly Witnesses, — a text which has stood in Latin Bibles just a thousand years, but for which no authority of Greek manuscripts has ever been found, except two or three so recent as to be of no weight whatever. Since Griesbach, in 1777, rejected the passage from his critical edition of the Greek New Testament, no Greek scholar has pretended to restore it, yet our version has retained it until near a hundred years of conscious fraud is now filled up.

The Convocation of the University of London voted recently, by eighty-three to sixty-five, that degrees ought to be open to women. The vote is advisory only, and it rests with the governing Senate to finally decide the question, and it is expected that this body will decline to carry out the policy favored by the majority of Convocation. On another question, that of cruelty to animals for the sake of scientific experiment, Convocation itself has pronounced, by fifty-nine to sixteen, against what seem the dictates of enlightened right. Mr. R. H. Hutton, the editor of "The Spectator," introduced a motion requesting the Senate not to permit "painful experiments on living animals" in the Brown Hospital for Animals, which is under the charge of this body. The resolution was carefully worded to permit experiments where chloroform was used, but it failed to pass. "The Spectator" has been for months waging the most energetic war against the cruelty of the physiological experimenters, who cause terrible and

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prolonged pain to animals for the sake of what they can discover, and even for repeated illustration of established discoveries.

FRANCE.

Under the title of "Revue Progressive," the leaders of French Liberalism, headed by Michel Nicolas, A. Réville, A. Coquerel, E. Coquerel, Pecaut, Bost, &c., have established a monthly review of theology, philosophy, history, literature, and criticism, which promises to be of much value. The "Revue de Théologie," which served so good a purpose, has disappeared, and "Le Disciple," which for more than forty years was a valuable organ of free thought, died with its founder. It is to fill the gap thus left, by the issue of a publication of the highest character, that the "Revue Progressive" is undertaken. The price for America is fixed at twenty francs.

A shrewd clergyman of the Church of England has raised the cry of much more peril to the Anglican Establishment from Congregationalism than from Romanism. He sees quite truly that the spirit of free communion is everywhere insinuating itself, creating a sense of Christian covenant irrespective of creed and church differences. Nor is it Anglicanism only which is in peril from this fact. Romanism itself is not secure against this spectre of the congregation of them that love one another, and as for the sects of Protestantism it needs no prophet to point out that the time of the end draws near for all of them. Did not the New Jerusalem so descend on the Evangelical Alliance, at its meeting a few months since, as to melt quite away all its hardest features and turn its sessions into a celebration of love when they were meant to be a mustering of men of war? Did not the Holy Ghost surprise the most vigilant of sectarian editors, not long ago, into seeing "a tender and memorable occasion" in an unsectarian celebration of communion, and into inability, stout Baptist though he was, "to feel at liberty to refuse the request to offer prayer," and into seeing "a *Christian* commemoration" where his sectarianism should have recognized only "a churchly ordinance?" There certainly is great danger that Christians will get to be known by

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their readiness to love one another, and that wherever two or three meet together there will be veritable communion of the saints.

IRELAND.

Irish Unitarianism has its chief centre in Belfast, where most of the supporters of the Irish "Unitarian Society for the Diffusion of Knowledge" and the "Northern Sunday-school Association" are found. Each of these societies has just passed through a severe struggle between opposing parties. The first named held a meeting which continued until two o'clock in the morning, and resulted in overthrowing, by a vote of forty-nine to thirty-five, the recent broad policy of the organization, and in turning out from its board the more liberal members. The dispute was in regard to filling orders for such books as Theodore Parker's, or any which appear to substitute Theism for distinctive Christianity. Of the forty-nine conservative votes, thirty were from three small rural parishes which have all together given the last year but six pounds seven shillings for the work of the society. The intelligence, wealth, and vigor of Belfast were defeated by what one speaker called "the dumb rustics."

In the other society named, the same controversy came up, and lasted to a very late hour in the night, but was decided the other way, the "dumb rustics" not belonging to it, and Belfast influence commanding twenty-three liberal votes against ten. The leaders of the defeated party announced their determination to secede. One of them is pastor of one of the two principal Belfast congregations, but it appeared that the leading laymen of his society do not agree with him as to the matter so bitterly disputed.

ITALY.

Prof. Filopanti, of whom our readers have had interesting news, is heard from again through a letter in "The London Inquirer," in which he says: "I cannot honestly allow you to think that I am a Unitarian in the narrowest meaning of the word, although, of all existing religions, English and American Unitarianism is perhaps the one which most nearly agrees with my views. I am, somehow, a Pantheist, yet a thorough believer in

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the unity and spiritual personality of God. . . . The spiritual God controls all the parts of the material universe, from the largest sum to the smallest atom, with as much ease and harmony as the human soul can move the body to which it is united. The intimate union of the spiritual God with the material universe constitutes the One Infinite and Supreme Being. Thus even our individual mind holds to God the relation of both a partial identity and personal distinction. . . . I am now simply preaching through Italy the generalities of Rational Christianity. At a later time I shall try to set up a congregation, which, through God's protection, will take larger proportions; and I partake your benevolent hope that you may count me, if not very exactly as one of your number, yet as an ally and fellow-worker. Accept my heart-felt wishes for your personal welfare, as well as for that of the noble rank of Christian Unitarians throughout the world."

Prof. Filopanti adds, in a postscript, that, "after having a little evangelized the multitudes of my own countrymen concerning the fundamental principles of Christian rationalism, I wish to visit Switzerland, France, Germany, Belgium and England, on an especial errand, intimately connected with my principal aim."

HUNGARY.

The following friendly greeting from Prof. Kovács will help to draw closer the cordial relations which already unite us to our Hungarian brethren: —

KLAUSENBERG, May 27, 1874.

Dear Sir: I received the second and third numbers of "The Unitarian Review and Religious Magazine" presented by the American Unitarian Association, as it was written on the top of the second number. I am exceedingly obliged to you for sending the precious and very interesting periodicals; and please express my gratitude to the members of the Committee also. But as I have not received the first,—that is, the March number,—I should like very much to have it also, in order to have them all complete. Would you not be so kind as to forward it to me? You would certainly greatly oblige me by your kindness.

I suppose you still remember me and our short conversation in London, in 1872. In 1873 we thought we should have the pleasure

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of seeing you at Klausenberg. I made a pleasant tour with Mr. R. S. Morison last year which I shall never forget. We are always so glad when we can see any of our dear friends beyond the Atlantic. You cannot form an idea of the fact how much good does result from the connection of the American and English Unitarians with us. In this year fourteen families have been converted to our religion, spite of the most strenuous opposition in their orthodox congregation; and the numerous members of another congregation in Hungary asked us to send them our books.

In a word, dear sir, Unitarianism has a glorious future in our country. Our Conference in Buda-Pesth, in the past year, made a great sensation, and not only the common people, but literary and scientific men also, show a great sympathy to us, and highly approve our endeavors and works. If we were in a wealthier condition we could do more. But instead of wealth we have energy and spirit, as our forefathers had, and we won't fail!

With kind regards and good wishes, I am, dear sir,

Yours most truly,

JOHN KOVACS.

To Rev. Charles Lowe.

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REVIEW OF CURRENT LITERATURE.

Recent Theological Publications in Germany.

1. Dr. John Frederic Hoffman, in his story of the Syrian Antiochus (Antiochus IV. Epiphanes, König von Syrien), uses to good purpose his material in Greek and Roman and Jewish history, comparing Josephus and the Maccabean books with the classic writers, and bringing from the comparison much light upon the later Jewish history and the epoch and influence of the prophet Daniel. The Fourth Monarchy, as he views it, is the Macedonian. The monograph is short, but it is clearly written, impartial in tone, and careful in the investigation.

2. Few scholars will be bold enough to attempt to make a theological system out of the plethoric and heterogeneous Talmud. Dr. M. Duschak ventures in the crowded labyrinth, and has brought out from his study of the parables and traditions of more than five hundred years some quite "clear views" of what the Talmudists believed of God, of his holy name, of his attributes; of angels and of demons; of the future life; of Messiah; of the peculiar people; of the sacred land; of scripture; and of tradition. Hebrew scholars will take exceptions to some of his renderings. In an appendix there are some remarks upon the later Jewish notion of the relation of the church to the state. The book has two hundred and eighty pages, and its title is, "Die biblisch-talmudische Glaubenslehre nebst einer dazu gehoerigen Beilage ueber Staat und Kirche."

3. Herr E. A. Gans, in a short essay of twenty-eight pages, on the Epistle of James (Ueber Gedankengang, Gedankenentwickelung, und Gedanken Verbindung in Briefe des yakobus), repudiates the notion that this was intended as a theological treatise, and sees in it only a letter written straight on, in the natural way, the thought coming up spontaneously. The divisions of the Epistle, as he views them, are not sharp or artificial or for a dogmatic purpose. He does not discuss the relation of this letter of James to those of Paul, or its importance as a sign of early Christian theology, but only its general meaning and spirit.

4. If anything would seem to be settled in New Testament criticism, it is that the Apocalypse was not written by the same John who

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wrote the Epistles and the Gospel. But Hermann Gebhardt thinks that he has reversed the verdict, and confirmed the church tradition, in his thick octavo of four hundred and eighty-six pages (Der Lehrbegriff der Apokalypse und sein Verhaeltniss zur Lehrbegriff des Evangeliums und der Episteln des Johannes). He has an edifying method of reconciling the discrepancies of thought and sentiment between the wrath of the Seer and the love of the Evangelist. His reasoning is too much of the *a priori* kind, and will not satisfy critical souls, as it is not conformed to critical rules.

5. The first volume of a German translation of the great work of Dozy, on the "Mussulmans of Spain," has appeared at Leipsic, under the supervision of the author. The title is slightly changed to read, "Geschichte der Mauren in Spanien." Dozy, we believe, is a Dutchman by race, but he is at home in many tongues, and is especially expert in Arabic. No man living probably knows more of Arabic history and the sects of Islam. Some of his theories are open to question, — notably that which makes the Israelites of the tribe of Simeon builders of the shrine at Mecca. On the language and faith of the Moors and Arabs he is the highest authority.

6. The strange theory that some French writers, more patriotic than wise, have undertaken to defend, that the Chancellor Gerson is the author of the "Imitation of Christ," is completely set aside by Karl Hirsche, in a most thorough and learned argument, fortified by the study of a manuscript of the "Imitation," in the Brussels' Library, in the handwriting of Thomas a Kempis. He proves that the book was written by the man whose name it bears. This first volume is solid enough, — five hundred and sixty-five pages, — but a second will follow. Herr Hirsche is of opinion that the "Imitation" was a kind of poem, and that it ought to be printed in rhythmic form. The volume is prefatory to a new edition of the book from the Brussels' copy, as the title indicates,—"Prolegomena zu einen neuen Ausgabe der Imitatio Christi nach dem Autograph des Thomas von Kempen, zugleich eine Einfuehrung in saemmtliche Schriften des Thomas, so wie ein Versuch zu entgueltiger Feststellung der Thatsache, dass Thomas, und kein Anderer der Verfasser der Imitatio ist." This title shows that we may expect almost a library of "Imitation" literature.

7. Dr. G. G. Moerikofer, in his modest life of Pastor Breitinger, of Zurich, has given a most attractive sketch of one of the leading minds of Switzerland in the days of bigotry, — a sweet, noble, toler-

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ant, and admirable man, who wrote and taught and advised and ruled in the spirit of a reformer of the nineteenth century. The book gives a graphic picture of the Swiss life of the first half of the seventeenth century. (G. G. Breitinger: Zuerich. Eine Kulturbild aus der Zeit des dreissigjaehrigen Krieges.)

8. In the interest now taken in the relation of the church to the state, it is pleasant to have the opinion of the great mediæval dictator of faith. It is soundly Papal as we find it in the book of Dr. G. G. Baumann, "Die Staatslehre des heiligen Thomas von Aquino." The doctrine of this greatest of all Catholic philosophers, however, is not altogether favorable to royal tyranny, and has a suggestion of limited monarchy.

9. The Licentiate Pfannenschmidt attempts no exhaustive history of the order of monks with whom he was for a time domiciled; yet, in spite of tedious genealogies and long and rambling notes, he has given rather a picturesque account of the Trappist brethren. (Illustrirte Geschichte der Trappisten, oder der zur urspruenglichen Strenge zurueckgekehrten Benedektinen Cisterciencier-moenche seit ihrem Urspruenge bis auf unsere zeit.) The first third of the volume tells the vows and ways of the Benedictines and Cistercians and monks of Clugny; the second third relates the origin of the Trappists and the story of De Rancé and his influence; the rest of the volume describes the Order as the writer saw them, their dress, manners, routine, industry and piety. The good Licentiate thinks the silent brotherhood to be human benefactors. His authorities for Benedictine history are not quite adequate.

10. If vehemence of phrase and earnestness of zeal can strengthen a plea, Pastor R. Mobius has said an effective word for Christianity in the school. (Die Christliche Schule). He opposes the godless training that would keep out the Evangelical scheme from the national schools, and give them over to indifference, unbelief, and atheism. The school is the support of the church. Infidelity is a French importation which Herr Mobius patriotically hates.

11. From Berlin comes a small volume of riddles and charades (Raethsel und Charaden), which have special interest as the invention of the famous Schleiermacher. They are not religious, but they are as hard to guess as some of the religious puzzles which the great "veilmaker" proposed from the pulpit, and the meaning of which is still unrevealed.

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[The two following papers have been officially furnished by the Ladies' Commission on Sunday-school Books. Apart from their intrinsic value, they illustrate the thoroughness and impartiality and the method of working of this Commission, and show how the results may help to create a higher standard in the writing and publishing of books. — ED.]

We would call the attention of our friends, who like to buy for their children something more instructive or more "solid" than the stories which make so large a part of juvenile literature, to two books which have come to our notice in the last year.

The first is *Myths and Heroes; or, The Childhood of the World.* Edited by Rev. S. F. Smith, D.D. It is a 16mo. volume, of three hundred and twenty-four pages, clearly printed on tinted paper, with fourteen illustrations. As no author's name is attached, Dr. Smith must be held responsible for whatever the book contains. Its first title is taken from what are designated as Parts III. and IV., which occupy two hundred and three pages of the body of the volume.

Part III. is the reproduction, in modern version, of some of the old Greek stories, which we had thought could never lose their charm. But, alas! the version is very modern, and the vigor, freshness, and beauty have been so dried out of the old tales that they are now only bare poles, from which shreds of improving reflections and moral sentiments flutter in the wind — shreds, do we say? nay, rather whole garments of singular construction. Part IV. is made up of episodes from Greek history, the stories of Themistocles, Epaminondas, Demosthenes, and others, each also pointing its moral, and made to say, at somewhat tedious length, "This is vice," or, "This is virtue."

We do not ourselves like this style of writing for the young. There may be such a thing as morality made too easy, or, at least, too obtrusive; and we have heard that the most elaborately constructed scarecrows are not always the most effective. We know of many children, and perhaps some grown persons, who would sympathize with the little girl who thought it nice that "Moral" was printed plainly at the end of fables, "so that everybody might know just where to skip."

We have no means of knowing what may be the "editor's" share in the text of this part of the volume, but we think we are justified in attributing to him the foot-notes with which Part III. is enlivened. The following is the introductory note attached to the first story, that of the Golden Fleece. It strikes the key-note of the

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whole: "In the fables of the heathen nations we often find fragments of Bible stories, strangely mixed up or distorted, and giving evidence that the Bible stories were once known to the people." Here is another, with the account of Jason's pouring out a libation on his ship. The italics are our own. "These offerings of the Greeks *must* have had their origin in the offerings of the Mosaic ritual." Again, in the same story: "In these giants, conflicts, and slaughters there seems to be an indistinct reference to the progress of the Israelites in the conquest of the land of Canaan." So of Hercules: "The story of his weaving among the maids of Omphale, and being beaten by her with a slipper, *evidently* grew out of Samson's amours with Deliah." As if "Deliah," of whom we have always heard as "Delilah," were the only woman of old who had fooled a man and then scorned him. Again, in the translation of Hercules from his funeral pile: "This story is a reproduction of the history of the ascent of Elijah into heaven." Samson and Elijah together make a somewhat curious combination, but perhaps not more so than Joseph and Daniel, who are "reproduced" in the story of Bellerophon. Of the tradition of the difficulty of finding the grave of Theseus, the writer says, with, we think, too modest a use of exclamation points: "Does not this grow out of the narrative of the unknown grave of Moses!" And of the adventure of Ulysses, when he was tossed two days and two nights on the sea, but the third day lifted by a great wave and borne near the shore: "We can hardly fail to recognize an indistinct allusion to the narrative of Jonah." It is kind, but hardly safe, in the "editor" to attribute to his readers sagacity equal to his own. We confess that it never would have occurred to us that a maritime people like the Greeks would need to seek hints of the perils of the sea from the Jews.

The absolute certainty with which the writer speaks is impressive, and the probable result, as to chronological data, in the mind of a young person is worth considering, but all this is noteworthy mainly for the company in which we find it. The separate introductions to these two parts designate them as the appendix and the sequel to the earlier parts. It is, apparently, an innovation of this "editor" by which a book takes its title from its appendix rather than from its main text; but perhaps this is allowable when the appendix occupies two hundred pages, and the text ninety. For these ninety pages, as well as for the others, there is no hint of the real authorship, nor the slightest reference to authorities. But here we can supply the deficiency.

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There was recently published in England a little book called *The Childhood of the World*, which is, as will be noticed, the second title of the volume we have been examining. It was written by Mr. Edward Clodd, F.R.A.S., and, in the words of the preface, "is an attempt to narrate, in as simple language as the subject will permit, the story of man's progress from the unknown time of his early appearance upon the earth to the period from which writers of history ordinarily begin." It is not too much to say that the attempt is entirely successful. The book traces, first, the material progress of man through the stone and iron ages, and then the development of his ideas about himself and the world of matter and of spirit around him. The whole is written in so fearless, yet so reverent and so loving a spirit, that it is invaluable to any one who would teach children the truths which of the scientific study of the last half-century has made known to us.

Of this book Mr. E. B. Tylor, himself an authority on this subject, says, —

"This genial little volume is a child's book as to shortness, cheapness, and simplicity of style, though the author reasonably hopes that older people will use it as a source of information, not popularly accessible elsewhere, as to the life of primitive man and its relation to our own. If the time has come for the public to take to this book, it will have a certain effect in the world. It is not a mere compilation from the authors mentioned in the preface, but takes its own ground, and stands for itself and by itself. Mr. Clodd has thought out his philosophy of life, and uses his best skill to bring it into the range of a child's view."

And Prof. Max Müller writes to the author, —

"I read your little book with great pleasure. I have no doubt it will do good, and hope you will continue your work. Nothing spoils our tempers so much as having to unlearn in youth, manhood, or even old age, so many things which we were taught as children. A book like yours will prepare a far better soil in the child's mind, and I was delighted to have it to read to my children."

The mere statement of the way in which Mr. Clodd has worked, by the careful comparison of the earliest traditions and growth of *all* nations, and the result of such work, in a belief in the absolute and constant presence of God with all people at all times, is sufficient to indicate the difference between his theology and that which is founded on the supremacy of one book and one nation, and which is so apparent in the foot-notes we have been examining. It is evident that Mr.

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Clodd could never have written those notes. It is certain that the author of those could never have written Mr. Clodd's book. It is hard to understand how any man could fail to see the impossibility of reconciling the two, or the absurdity of putting them side by side without such reconciling. And yet the first ninety-two pages of the volume entitled "Myths and Heroes," &c., are a reproduction (with a few exceptions, word for word) of the English book. A part of Mr. Clodd's preface is even made to do duty for this entire volume: the part omitted contains personal remarks, and the acknowledgment of indebtedness to certain authorities. It is easy to see that such acknowledgment would be quite out of the line of the present "editor."

Of the alterations in the text of which we have spoken, we believe there is not one in the first sixty-five pages. It is in the introduction to Part II., which treats of man's ideas, that the "editor" begins his work. And this is how he does it. He omits Mr. Clodd's statement that some people have spoken of God as being near only a few of his children, and leaving the rest to care for themselves and never to find him. And he alters the following paragraph by omitting the parts enclosed in brackets and adding the words in Italics: —

"The rudest, and to us in some things the most shocking, forms of religion were [not invented by any devil, permitted by God to delude men to destruction, but were, as we learn from savage races now] *connected with* the early struggles of man from darkness to twilight [for no man really loves the darkness], and from twilight to full day."

And he omits the argument that, since in the face of the realities of life and death men could not have set themselves down to frame a deliberate lie, therefore the false opinions of some early nations came from ignorance, and not from wickedness. The "editor" is apparently a believer in total depravity. Here is evidence sufficient to show the style of his work. He carefully strikes out the incidental statement that some of the sacred books of other faiths are "older than our own," and qualifies the opinion that no ancient book is free from myths, legends, and coarse ideas about God, by the phrase, "except the Bible." And he omits Mr. Clodd's earnest appeal to the children to study some branch of natural science, and to use their knowledge well.

And then he takes this book, which, whatever may or may not be its merits, is at least entitled to the fair and unbiased consideration due to the work of a careful student and an honest man, and, without

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note or comment, without explanation or apology, he tacks on to it such an appendix and sequel as we have seen, adds some twenty pages of "General Considerations on Mythology, adapted to shed light on the entire subject," which, in a weak and disconnected way, go over some of the ground traversed by Mr. Clodd, and his work is done. The book is made. And as long as the public is content to buy children's books by the title-page, such work will be done; for, though this case has some peculiarly aggravating features, it is only one of many instances in which we have found English, and sometimes American, books reproduced as new material, without the author's name, and with such alteration of title as precludes their instant recognition.

We hear occasionally some inquiry about the means as well as the result of our work, the road we travel as well as the end we reach. From one point of view it seems as if it might be so easy to decide whether a book, especially a child's book, is good or bad, desirable or undesirable, that there would be little need of consultation, or much expenditure of time. On the other hand, to any one who is conscious of the subtle, often unrecognized influences which affect the judgment of each individual reader,— such as the force of early training, of confirmed habits of thought, of special interests, and even of the constantly shifting moods of freshness or weariness, — it may well seem almost impossible that thirty or more individual opinions should result in entire harmony. Both views are correct. There are a great many books whose merits or demerits stand so plainly on the face that it is perfectly fair to base the decision of the Commission on the reports of four or five careful readers. But in the course of a year there are sure to be a few books, perhaps not more than one or two, which call out the widest differences in opinion, and are read by nearly every member of the Commission. In the multitude of counsellors there is at least the certainty that no individual prejudice or mood will be allowed undue weight, and probably each one of us has at some time seen a valued favorite, endeared by old association or personal interest, ruthlessly put aside by the cool decision of the majority. In such cases we doubtless console ourselves by the fact, which, indeed, we recognize in all our action, that the refusal of the Commission to cordially endorse any particular book by no means withdraws that book from general circulation, or prevents it from appealing to the public judgment.

The books which thus become test books with us will, of course,

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be something more than mere story books. They must have been written with some purpose beyond amusement, and will be likely to deal with some of the important questions of the day. They will be books with decided merits, and also with prominent defects, and will call forth lively discussion. We have in hand a note from one of our number, not resident in Boston, but who occasionally attends our meetings, where we gladly welcome any of our corresponding members. She was present at one such discussion recently, and writes, —

"When a book calls forth so much diversity of opinion among women equally thoughtful and intelligent, it seems fairer, whether it is accepted or rejected, both to the author and the reader, to give a digest of the varying views. At least it would stimulate parents and teachers to read such books and judge for themselves, and give them, in a measure, the quickening influence of just such a meeting as the one at which I was present. You who live in the exciting, stimulating atmosphere of your meetings can hardly realize how valuable and helpful it is. Do let us outsiders get a little breath of it now and then."

In response to this request we take this opportunity to report the discussion to which the lady refers. One of the books under consideration was "*Lucy Maria*," by Mrs. Diaz. It is the story of a country girl, who, in order to fit herself more thoroughly as a teacher of young children, takes the position of seamstress in a family in Boston, where she can enjoy the advantages of a city. She tells the story of her own life there, and of the lives around her, in letters to her friends at home.

The merits of the book are easily seen. The lesson the author would teach is that of "looking out for the main chance," as she styles it, — in other words, pursuing steadily a worthy object, and taking the hardships and obstacles which come in the way of that pursuit uncomplainingly, and as a part of the fair price to be paid for any good thing. Lucy Maria and her friends are philosophers. The book is full of bright and wise sayings. One of our members reports: "I like very much its democratic spirit, its appreciation of the dignity of labor, its generally healthful tone, and its life-like descriptions of New England country life. I have no doubt that to many young girls, just coming face to face with the problems of life, its suggestions of life's true meaning would be of great value." And another: "I found myself constantly coming on some thought or suggestion so valuable that I wanted to extract it for my daughter." Still another lady says, "I think it fresh, natural, honest, full of the tenderest

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homeliness, of genuine self-respect, of honorable ambition, of reverence for age, of beautiful family affection and true hospitality."

The defects are equally prominent. The main incidents of the book are the "love affairs," so called, of the various persons in whom Lucy Maria is interested; and her eagerness to gratify this interest and curiosity betrays her into watchfulness and scheming, to which we cannot but feel a really high-minded girl would never have stooped. She does indeed recognize and repent her want of delicacy in one instance, but the repentance is not such as to prevent her using the knowledge she had gained; and, as her planning always has good results, the necessary inference is that such interference is allowable, if not praiseworthy. And not content with knowing these results herself, Lucy Maria writes them down for the entertainment of her friends. Every one knows what great skill is required to make a book in the form of an autobiography which shall not suggest to the reader some betrayal of confidence in the writer's dealing with the affairs of other people. Some allowance may fairly be claimed on the ground that it is absolutely necessary that the reader should be told such and such facts; but surely it is not necessary to make them the prominent topics in letters intended for family reading. On this point the verdict was almost unanimous. One critic says, "In real life we should consider such a free discussion of heart-secrets an evidence of want of delicacy in the writer." Another: "The letters violate that delicate sense of honor in relation to the affairs of others which is always a prominent trait of character in every noble and refined woman." And a third: "I consider this a breach of trust, and not in character with so high-minded a woman as Lucy Maria."

Here, then, the book stood. Of course, on this line there were all shades of opinion from enthusiastic admiration to entire disapproval. We have heard Lucy Maria characterized as, "Meddlesome Matty," a gossiping, unprincipled, scheming young person, to be sternly excluded from every home where honor and delicacy and consideration for others' rights have any hold. And she has been presented to us as a most charming companion, whose tender, cordial sympathy and interest gave her a claim to our entire confidence, altogether the most desirable of friends.

Of course also there are minor details of criticism. To many readers the book was artistically poor, the style wearisome and disjointed, and the local allusions and family jokes, which lend brightness to private letters, became stale and dull by repetition. Separate inci-

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dents and characters in the story also came in for a share in the discussion; but it was felt that the real ground on which judgment was to be rendered was the relative weight of these chief merits and defects.

Perhaps the following criticism gives, as nearly as any expression by one member can, the views of the large majority that voted not to place the book upon our list: —

"The confusion of characters, the very poor style, and the painful want of refinement, constantly conflict with the agreeable impressions produced by Lucy Maria's own enthusiasm, philanthropy, and spirit of kindly self-sacrifice. Her aspirations are so uniformly high that surely a kind Providence would have occasionally directed her steps, in real life, more into the ways of peace. The very phrase 'possible lovers' implies a gossiping outlook over life. Repentance after one experiment upon a girl's feelings does not prevent the heroine from being ever ready to venture upon a similar one. Sundry unpleasant details in the book, such as the marriage of the old people, Albert Daniel's treatment of the 'two Betseys,' and his illness or lunacy (or whatever may be the proper term to use), with his recovery by means of mesmerism are objectionable."

Another reader, whose high appreciation of the merits and purpose of the book we have already quoted, adds: "But the story of Emmeline and Albert Daniel, and the foolish romance of love plans, mar all this goodness so much that I cannot accept it." Still another says, "I feel sincere regret that a book, which from its freshness and naturalness will be so widely read, should fall so far short of being the right book for young girls."

Strauss as a Philosophical Thinker. A Review of his book, "The Old Faith and the New Faith," and a Confutation of its Materialistic Views. By Hermann Ulrici. Translated, with an Introduction, by Charles P. Krauth, D.D. Pp. 167. Philadelphia: Smith, English, & Co. 1874.

Although not an epoch-making book, in the sense in which that word may be applied to his earliest work, Dr. Strauss's closing word to the public, on what proved to be the eve of his departure from a busy and troubled life, has called forth a swarm of reviews and rejoinders from all sides of the theological sky. Jews and Free Religionsts, old Catholics and Protestants, theologians and philosophers, have each made known their special controversies with him. One of the best of these critiques is that now given us in an English dress. Prof. Ulrici of Halle is best known to English readers from his work

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upon Shakespeare, which gave him an honorable place among the poet's critics; but his German reputation is rather founded on his solid works in philosophical thought, and especially on that entitled "God and Nature." In the little volume before us Prof. Ulrici deals with Strauss "not as a theologian but as a philosopher," and criticizes his claims to weight as a philosophical thinker with much acuteness. Leaving the answer of his question, "Are we still Christians?" to the theologians, he devotes himself to keenly pointing out the defects of logic and the unphilosophical spirit in which the questioner has answered his own other interrogatories, "Have we religion still?" "What is our apprehension of the universe?" and "How shall we order our life?" The *brochure* has the weight of a competent authority, and though sharp in its satirical rejoinder, is excellent in temper; and it is well to make it accessible to the public who do not read German.

Nearly half of the volume is filled by Vice-provost Krauth's Introduction, a part of which is well occupied with an all-too-brief sketch of the various criticisms which have appeared in reply to Dr. Strauss. The whole space might have been profitably employed in giving a good summary of this noteworthy literature. The remainder of the Introduction is less profitably devoted to what is rather a popular discourse against materialism than a serious discussion of that subject.

The Revision of the English Version of the Bible. By Dorus Clarke, D.D. Pp. 70. Boston: American Tract Society.

This address, first given in a Boston church of the Trinitarian Congregational body, presents very well, for a popular audience, many of the arguments in favor of such a revision, and the reasons for believing that it is in good hands under the committees in England and America who have undertaken the work. It would be well placed in the hands of some of our wealthy men, who need to be interested in this matter, that the American committee may not be compelled to contribute of their money as they already do so generously of their time.

The manner in which Dr. Clarke meets the fears and scruples of those who heard his discourse is ingenious and must have been quite effective. We are led, however, to think him better employed in pleading for the Translation than he would be in helping to make it, when we find him claiming that "there is not a sound, Orthodox and Evangelical creed or symbol of faith, every part of which cannot be proved by any respectable translation of God's Word;" and yet more

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when he states that the text, 1. Tim. iii. 16, and Acts xx. 28, "*God* . . . was received up into glory," and "The church of *God* which he hath purchased with his own blood," "will probably be retained, in spite of all objections, as their genuineness is sustained by sufficient proof." Was it necessary to make this confident affirmation, to soothe the doctrinal claims of the Mount Vernon Church?

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